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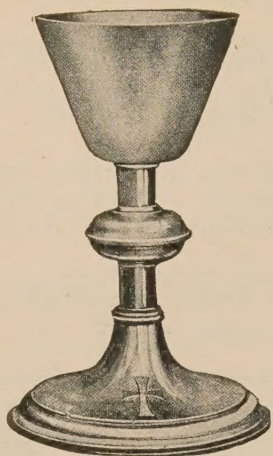
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# The Spirit of Missions

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Editor

KATHLEEN HORE  
Assistant Editor

Vol. XCIV

MARCH, 1929

No. 3

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## RESOLUTION

### De la Convocation de l'Eglise Episcopale d'Haiti a Port au Prince

NOUS, soussignés, Members du Clergé de l'Eglise Episcopale d'Haiti de concert avec les Délégués laïques de la 38<sup>e</sup> Convocation, désirons exprimer ici notre haute appréciation des résultats magnifiques obtenus par sa Grandeur Monseigneur Harry Roberts Carson, D.D., Evêque d'Haiti au cours de ses années d'Episcopat béni parmi nous. Preuves en soient: L'érection des Eglises de Thor, de l'Arcahaie, de Port de Paix, et la construction de la Cathédrale de la Sainte Trinité de Port au Prince, Miracle de la puissance et de l'amour de Dieu en notre faveur.

En foi de quoi nous avons dressé le Présent, pour servir et valoir ce que de droit, et remis à sa Grandeur Monseigneur John Gardner Murray, D. D., Evêque de Maryland et Primat de l'Eglise Protestante Episcopale des Etats-Unis d'Amérique.

*Handwritten signatures and names:*

- Tatoufili
- Wainwright
- Joseph S. Lundy
- Felix Dorleans
- Joseph S. Lundy
- Elie ouyot
- C. Bien-Aimé
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- Dominique
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- Montiel B. G. G. G.
- Danitus
- River
- Stidbury



# THE SPIRIT OF MISSIONS

VOLUME 94

MARCH, 1929

NUMBER 3

## The Presiding Bishop Visits Haiti

Consecrates new cathedral in Port au Prince,  
visits some of the outlying mission stations,  
and meets officials of the Haitian Government

By William Hoster

*Editorial Correspondent*

THE NEW CATHEDRAL of the Holy Trinity at Port au Prince, Haiti, was consecrated by the Presiding Bishop on the Feast of the Epiphany, Sunday, January 6th, 1929, at a memorable service in which a splendid outpouring of native members of the Church from every section of the island participated, and under conditions prophetic of a new era for the Church in Latin America.

Unusual impressiveness was given to the occasion by the presence of Bishop Murray. Incidental to his visit, the Presiding Bishop, who was the guest of General John H. Russell, High Commissioner of the United States, during his stay, was received in audience by President Borno, of the Republic, and by the communal officials of the city of Port au Prince. He inspected several outlying mission stations, delivered an address at the Marine Barracks, attended the annual convocation of the native clergy.

Distinctly Haitian in its character, the consecration service was attended by a distinguished group of members of the foreign colony. General and Mrs. Russell were present, with members of the diplomatic body, Army, Navy and Marine officers, a fine group of the enlisted personnel, and representative business leaders of Port au Prince. The beautiful new cathedral was crowded to the doors throughout the service, and an overflow

of hundreds, gathered at the portals and beneath the windows, also lustily joined in the ceremony. Participating, in addition to Bishop Murray, Bishop Carson and the devout body of native clergy, were Bishop Matthews, of New Jersey, a staunch friend of the Haitian Church; his coadjutor, Bishop Knight, one time administrator of the Church in Haiti; Bishop Colmore, of Porto Rico, who was also formerly in charge of the district; Archdeacon Wyllie, of the Dominican Republic, the Very Rev. Leopold Kroll, new dean of the cathedral, and the Rev. McVeigh Harrison, O. H. C., who acted as chaplain to the Presiding Bishop. Bishop Morris, of the Panama Canal Zone, who also at one time administered the district of Haiti, cabled his regrets that he was unable to be present.

Mrs. Murray, wife of the Presiding Bishop, was accompanied by a group of visitors from the States, including Mrs. Matthews, Mrs. Knight and Mrs. Horace Gray, a sister of the Bishop of New Jersey; Mrs. Kroll was present, and Mrs. Royce who, under theegis of the U. T. O., directs the valuable and practical work in which several score of native women are profitably employed at a living wage in the preservation of the charming Haitian needle-craft. Here, too, were the gentle Sisters of St. Margaret, whose educational work on the island, though barely in its



## THE SPIRIT OF MISSIONS



AT THE PRESIDENTIAL PALACE, PORT AU PRINCE

*Reading from left to right: Bishop Carson, Bishop Murray, Mrs. Russell, Mr. Hoster, Commissioner Russell, Mrs. Murray, Mrs. Horace Gray, Bishop Matthews, Mrs. Matthews, Mrs. Kroll and Dean Kroll*

initial stages, has already become a beneficial force among the youthful wards of the Church.

Of more than passing interest was the fact noted by Bishop Murray that the year 1929, on the threshold of which this significant chapter of Church history was being written, marks the centennial of the birth of James Theodore Holly, first Bishop of the Episcopal Church of Haiti.

Under these propitious conditions, in a brilliant tropical setting, the new cathedral thronged with its picturesque assemblage, the exquisite altar aglow in the softened light of the interior, smiling skies overhead, and a soft breeze sweeping in from the Bay of Haiti, the consecration went forward under the beautiful formula of the Book of Common Prayer. A colorful procession through the cathedral grounds preceded the formal services. It was a most impressive and inspiring scene.

Seeking to set down the kaleidoscopic impressions on an occasion such as this, the marked susceptibility of the Haitians to spiritual influences and their reverence for the liturgy of the Church stand out

as the most impressive feature of the event. Here, at the realization of a dream of half a century, there was a note of joy and veneration in the faces of the bowed worshipers to which one hesitates to venture even passing reference. One caught the special significance which this new cathedral had for the lowly members of the Church in their response to Bishop Carson's suggestion for a day of intercession on the Saturday preceding the consecration. There was something touchingly revealing in the attitude of those humble market women who, setting down the great bundles they are wont to balance on their heads through interminable journeys along the country roads, knelt in prayer on the steps of the cathedral before resuming their burdens and proceeding on their way.

Careful planning by Bishop Carson contributed richly to the effective results of the occasion. That the service might be available to all, printed copies in French and English were distributed among the congregation. A French translation of Bishop Murray's sermon, which he delivered in English, was also made



## THE PRESIDING BISHOP VISITS HAITI

available. It is indicative of the interest which the Bishop's visit awakened, and of the character of his discourse, that requests for copies of the sermon were received from all parts of the island. As the service proceeded, Bishop Matthews read in the original French the certificate of consecration. Bishop Carson was the celebrant. The ceremony was brought to a stirring conclusion by the singing of the Te Deum in the native French by the entire congregation, with thrilling dramatic effect.

Splendid, however, as the consecration service was in its dignity and color and high spiritual quality, of paramount significance was the new cathedral itself, white and glistening in the tropical sun, the embodied witness, at last, of the Episcopal Church of Haiti in being.

It surely cannot be dismissed as mere coincidence that on the afternoon preceding the consecration, President Borno, the cultured and patriotic head of the State, in conversation with Bishop Murray on his aims for Haiti's future, spoke earnestly of his desire to develop among his people a substantial middle class, with an enlightened and sustaining public opinion.

There are only rich and poor in Haiti. There is little cohesion among her two and a half millions of population; only now are adequate means of communication between different parts of the island being opened. The press is inadequate and without authority. There are no political parties, in the meaning of such groups as formulate and give expression to the will and wishes of the people. Under such conditions, and among a serious-minded and in the main a dignified and industrious people, whose history strikes a deeply tragic note, there is a task for all the churches without in any sense venturing upon political activities.

Since 1874 the Episcopal Church, amidst diverse vicissitudes, has labored among the Haitians; and it has made steady and gratifying progress. In attendance at this consecration, for instance, were twenty native clergymen, representing forty-four parishes and missions distributed throughout the island, to each of which in some measure is attached a school. They flourish in the built-up communities, and they penetrate into the jungle recesses, where teaching is by word of mouth. Bishop Carson



THE PROCESSION ON THE WAY TO THE CATHEDRAL

*The flag of Haiti was carried in the procession. The choir boys come from the school attached to the Cathedral*



## THE SPIRIT OF MISSIONS

makes his visitations on mule-back or by airplane. Heretofore, the mission has been richest in its potentialities. In Haiti, as in other Latin American communities, one of the most powerful appeals is to the eye, through symbols of authority. The House of Government and the House of God, Capitol and Cathedral, are ever the most conspicuous edifices. The Cathedral of the Episcopal Church in Haiti had for years been an eyesore, insecure and unsightly, unworthy of Him in whose Name it stood.

Now all this has been changed. In the heart of Port au Prince, within a few blocks of the presidential palace, almost in sight of the venerable Roman Catholic Cathedral, on a plot of ground which four years ago was a refuse heap, has been reared this new cathedral which is not only a marked addition to the architectural beauty of the city but, through the undoubted influence which it will exert for order, progress and spiritual uplift in the Republic, a force which will play no small part in the development of that middle class and the awakening of that enlightened and sustaining public opinion which lie at the heart of President Borno's and Commissioner Russell's plans

for the future welfare of the country.

Instead of the unsafe and unsightly structure which once housed the Church in Haiti, there stands now a cathedral, free of debt, built wholly of native material, its cost shared alike by Haitians and by Church people in the United States, from which will radiate through the island a Christianizing educational work for God and country among the youth who are the raw material upon which enlightened authority hopes to build. The new cathedral is a symbol, a structure of beauty and a citadel of faith; serene in its dignity and worthy of its cause. Its very newness, its sturdy pillars reared heavenward, but rooted firmly in Haitian soil, convey the message that was needed, which is that of the permanency and stability of the young Church of Haiti, and its consecration to whatever destiny may have in store for the Haitian people. The new Cathedral of the Holy Trinity has been reared and committed to this end.

It was this note of the permanency of the Haitian Church as typified by the new cathedral which Bishop Murray struck in the concluding paragraphs of his sermon; it thrilled those who heard, and has gone out over the island as comfort



AFTER THE CONSECRATION

*The service concluded with the singing of the Te Deum. All the service, except the sermon, was of course in French*



## THE PRESIDING BISHOP VISITS HAITI

and solace where in the past there has been little more than turmoil and strife.

"We know and you know that you have great need today for places of worship comporting with the dignity of your position and worthy of the high calling which is yours in Christ Jesus," Bishop Murray said. "The Church here in Haiti is a unit member of that universal organism which in its turn is the Body of Christ in the form of the Holy Catholic Church of God. You have your own Bishop who is pouring out his life in loving, sacrificial service for you and with you. The whole Black Republic is his field. North, south, east and west, the entire field is ripe for the harvest. This harvest is plenteous and the laborers are few. But you are that few and the reaping is your task. And yet not yours alone; the Lord of the Harvest labors with you, and one with God is a majority. And we, the American Church, also are with you and behind you. In the name of the Lord we compass you on every side. We are your brethren."

It was with deep regret that Bishop Murray was compelled to forego visits to the more remote and picturesque sections of Haiti; to La Gonave, for instance, the mystic isle forty miles out in the Bay of Haiti, where conditions remain substantially as they were when Columbus sailed, and a black queen reigns, albeit she pays tribute, through a young Navy lieutenant, to the 1929 Government of the Republic. Bishop Carson maintains a flourishing work on La Gonave, making his regular visitations in a Navy plane, upon which the Presiding Bishop cast longing and adventurous eyes. But, alas, time pressed.

Not to be forgotten, however, was the visit to Thor in the late afternoon of January 3rd, the day of the arrival in Port au Prince. At Thor, fifteen miles outside the city, is the little concrete Chapel of the Ascension, nestled in a grove of palms. It was built from the profits of Mrs. Royce's needle-craft enterprise, to meet the needs of a considerable fishing and agricultural population, and is a capital illustration of the missionary initiative enterprise in this district. Pur-



THE PROUDEST BOY SCOUT IN HAITI

*The troop to which he belongs acted as a guard of honor at Arcahaie*

ple twilight had already fallen in the valley, but out across the bay the hills were capped with a copper glow from the setting sun. A proud old native woman showed us about; and then, someone having lighted two candles on the charming little altar, and with no word having been spoken, and no sound save the faint rustle of the palm leaves in the evening breeze, Bishop Murray led in silent prayer.

In contrast with the restful simplicity of Thor was the visit to Palmiste-a-vin the following day. Starting at 6 a. m., the ride was through twenty-five miles of rich agricultural country to a point along the roadside where the motor cars had to be abandoned for a climb up a steep trail six inches deep in fine white coral dust, curiously lined on either side by amazing growths of wild cotton, which here, as elsewhere in Haiti, attains a growth of ten and twelve feet. At the summit of the hill is Epiphany Chapel, a diminutive place of worship built of native timber, whose door opens upon a magnificent view comparable to that

## THE SPIRIT OF MISSIONS



THE PRESIDING BISHOP WITH HIS EXCELLENCY, LOUIS BORNO, PRESIDENT OF HAITI

across the Bay of Naples. Sequestered and inaccessible though it seems in the apparently impenetrable slopes, upward and beyond, hidden away in the tangle of cotton, cactus, palm and pine, is a teeming native population among whom the little chapel of Palmiste-a-vin is serving a highly beneficial purpose. A scant two hundred yards behind the chapel Bishop Murray located, in a clearing, a settlement which might well have been a part of Bishop Campbell's Liberia.

It is a strange and mystic land, Haiti, when one ventures out beyond the limits of the coast towns. Over wide stretches deep silence hovers. No human being or habitation breaks the view of a riotous growth of cocoanut and banana palms, mahogany and mango, cotton, coffee and sugar, with poinsettia, attaining a growth of thirty feet, and the delicate pink and crimson bouganvillea relieving the solemn brooding of the jungle. One rides through such vistas for hours; and then suddenly, as one breaks a covey of part-ridges, a horde of natives leap from unsuspected thatched huts hidden away in clusters amid the foliage. Our motor cars had been left on the roadside below Palmiste-a-vin, apparently in a wilder-

ness. But on our return a group of one hundred natives had suddenly metamorphosed out of the bush; and there, at nine o'clock in the morning, under the burning rays of the sun, a song and prayer service was organized about the Bishop's car. It was the first of many impromptu services during the visit, at all of which Bishop Murray was called upon to bestow his blessing.

There being a gap in the program that afternoon, we fished. It may be questioned if St. Peter himself would have resisted the lure of the sun-kissed, rippling Bay of Haiti. The Haitians are a race of fishermen, and the assertion may be ventured that no single act of the Bishop on the island more deeply impressed them with his simple, kindly, human qualities than when he pushed off from the Navy Yard, in a government launch, and flung a glistening spoon into the native waters. The catch doesn't matter; but the barracuda that got away was a whale!

Saturday morning the clergy of the district met the Bishop at a reception in the cathedral. Among them were a proud group of native priests, graduates of the divinity school which Bishop Carson has established, a permanent home for which he hopes to build on the plot adjoining the chapel at Thor. Many of these native clergymen come from the remote sections, l'Acul, Aux Cayes, Gros Morne, where their churches are scarcely more than shacks, palm fronds spread over cross-beams supported on bamboo poles driven into the ground; but churches, none the less, which have made voodoo exist chiefly in the history books. The Presiding Bishop was manifestly touched by the ardent assurances of the inspiration which has come to these enthusiastic workers through the completion of the cathedral and the presence among them of the revered chief officer of the Church.

The call upon President Borno Saturday afternoon, January 5th, was of second importance only to the consecration of the cathedral the following day. It was arranged by High Commissioner Russell who, with Mrs. Russell, accompanied



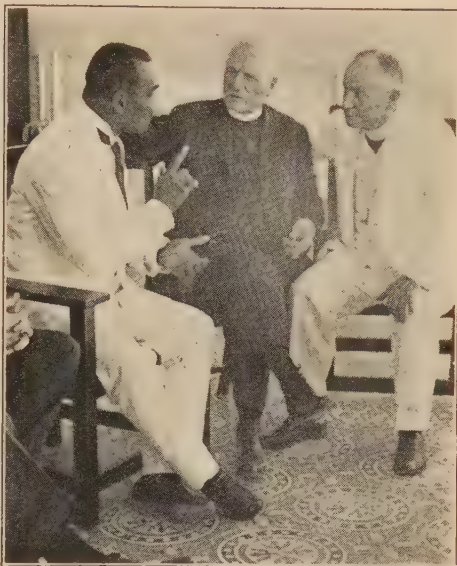
## THE PRESIDING BISHOP VISITS HAITI

the party. President and Mrs. Borno received the Bishop and his companions in their private drawing-room at the palace, with a simple hospitality wholly devoid of the restraint of a formal and official greeting. The visit lasted an hour and was characterized by an intimate exchange of views among Bishop Murray, President Borno, Commissioner Russell, Bishop Carson and Bishop Matthews, while the ladies of the party chatted and admired recently arrived photographs of the President's three children who are being educated in Paris.

On Sunday afternoon the Bishop and Mrs. Murray rode through the grounds of the Agricultural Experiment Station on the outskirts of Port au Prince, and inspected the venture in sisal cultivation which General Russell has inaugurated with promise of the development of a new and valuable industry for Haiti. In the evening the Bishop spoke informally at a gathering of the enlisted men of the Marine Guard at the Barracks in Port au Prince, an event of special interest to the Bishop because of his intimate association at home with the Naval Academy at Annapolis and the Marine base at Quantico. Many of the officers and enlisted men in Haiti, he learned on mingling with them, come from homes and families with Episcopal Church backgrounds. Dean Kroll has assumed personal charge of work among them.

The annual convocation of the Church of Haiti occupied all of Monday morning. In the brief address which Bishop Murray made he congratulated Bishop Carson and his staff on the completion of the cathedral, in which the convocation met, and on the evidences of gratifying progress, coupled with rich promise for the future which he was finding on every side.

Manifestations of the spirit of fraternal good will which has been promoted by Bishop Murray's visit to Haiti were the notable features of his call, Monday afternoon, on the communal officials of the city of Port au Prince at the recently completed municipal palace. Greeted on the terrace of the palace, which fronts the Bay, by Charles de Delva, president of



BISHOP CARSON AND BISHOP MURRAY  
VISITING CHARLES DE DELVA, PRESIDENT OF THE MUNICIPALITY

the *Commissione Municipale*, and David Borges and Edouard Baussay, his associates, the Bishop was escorted to the Council chamber where he remained an hour in animated conversation. On Tuesday morning the Commissioners returned the Bishop's call at the residence of the American High Commissioner.

Later Monday afternoon a garden party was given in honor of the Bishop in the cathedral grounds, at which an address was presented to him appreciative of his visit, which bears the signature of every priest of the Episcopal Church in Haiti and of lay delegates to the convocation. In the evening Bishop Carson entertained the Bishop and his party at dinner at the temporary episcopal residence which, it is hoped, will soon be exchanged for a permanent bishop's house on a plot in the hills back of Port au Prince which has already been purchased.

Tuesday, the last day of the stay in Haiti, was given over to a final sortie into the outlying mission field. The Bishop went to Arcahaie, forty miles distant; and in charm and picturesqueness and the insight afforded into the nature and quality of the work in the field, it was a most appropriate ending to the unusually stren-

uous and eventful trip.

A mile out of Arcahaie an archway of palm fronds, from which the Haitian colors, red and blue, fluttered in the breeze, had been erected in honor of the distinguished visitor. A snappy squadron of black Boy Scouts acted as guard of honor, and its scout master bugled an echoing salute as the party alighted from the motor cars. The crowd surged about as the Bishop was escorted beneath the arch where the colors of the Republic were pinned on his breast. Then, in the full glare of the mid-day sun, the first of seven addresses of welcome made to the Bishop that day was delivered. The Haitians have an inherent *flair* for oratory. They are, in addition, a serious-minded and hospitable people, with a love of form and ceremony; and it is only once in a life-time that a Presiding Bishop comes among them. The address concluded, a procession formed, and with the bugler ahead, his thrilling notes reverberating across the jungle, the party was escorted into the village of Arcahaie, past rows of thatched huts and groups of deeply interested natives, into none other than Jerusalem Avenue where St. Thomas's Church, with a congregation of 150 members—back there on the edge of the bush!—stands conspicuous in its gleaming white concrete, in a cluster of native huts.

A truly inspiring service followed in the church, and again, as in the closing minutes of the consecration service at the cathedral, Bishop Murray was delighted by the triumphant rendering of the *Te Deum*. After prayer and the benediction, the procession crossed Jerusalem Avenue to the school house.

The picture was unique. The Presiding Bishop of the Church sat at one end of the enclosure on a rough board bench; beside him, the Bishop of Haiti, flanking him, the other members of the party. All about them, the smiling and delighted members of the Haitian Church. The tiny organ played old-time hymns which they sang in reverent and resounding French.

In the two hours which followed, six other addresses of welcome were delivered, according to the custom when dis-

tinguished guests come, each in order of the rank of the orator, priests, deacons, lay readers, school teachers, outstanding pupils. His face now wreathed in smiles, now gravely appreciative, now framed in sympathetic concern reflecting the thoughts which the rapidly moving incidents were pressing upon him, the Bishop repelled suggestions that the hour was growing late. "I wouldn't think of leaving," he protested. "I am enjoying every minute of it."

The oratory at an end, three native young women presented a one-act play in French. With that, and a final hymn and benediction, the visitation came to an end.

A luncheon on Tuesday afternoon at which Mrs. Borno, wife of the President, and Mrs. Murray were the guests of honor, and a lawn fête at Commissioner's House on Tuesday night, in farewell to the distinguished visitors, brought to a conclusion what all those who participated officially feel was a good-will journey.

Bishop Murray, who left New York December 28th on his voyage to Haiti, sailed on the return voyage January 9th. Regarding his Haitian visit, the Presiding Bishop said:

"Bishop Carson and that devoted body of native clergy who are associated with him in his work in Haiti are to be congratulated, and so is the whole Church, on the completion of the new Cathedral which it was my high honor to assist in consecrating. It is a beautiful edifice, worthy of Him in whose Name it has been reared. A wonderful work is going forward in Haiti. I was deeply impressed by the advance which has already been made, and more so by the promise of richer achievement ahead. The timely completion of the new cathedral I am sure will prove a powerful factor in the promotion of God's work there. It gives the good people of the little Republic, to whom I am profoundly grateful for a gracious and generous hospitality, an assurance which was needed of the permanence and stability of their own Church of Haiti, for which, and for whose temporal government under President Borno, whom I was delighted to meet, my prayers shall unceasingly be offered."



# Former Workers in Haiti Honored

James Theodore Holly, first bishop, 1874-1911, and Albert Rupert Llwyd, on the staff 1918-26, commemorated in the new cathedral

**B**ISHOP MURRAY, in his sermon at the consecration of the cathedral in Haiti, paid eloquent tribute to those who have given their lives to the service of the Church in that land. Selecting as his text Romans xii:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," he said in part:

"This beautiful building, erected here to divine glory and for human salvation through worship is a testimonial to one of those great ministers of the Cross who comprehended the meaning of 'living sacrifice,' and who, as such, made to God an offering of himself as his 'reasonable service.' There have been many others, but all now in this field of service, or who in very recent times have labored here among you, will join in according supreme place to that follower of Christ and first Bishop of Haiti, Theodore Holly, whose name illumines the missionary annals of the Church of God, militant and triumphant. He represented in America that free-born group who, in the years which antedated the American Civil War, gave mind and heart to alleviating the tragic fate of many millions of their unfortunate slave-born brethren.

"On the threshold of this historic and momentous conflict, which in its eventuation ushered in the new day of human freedom in North America, this great pioneer, with his company of more than one hundred emigrants, set out from New Haven, Connecticut, for this land, which seemed to them truly to flow with milk and honey.

"Holly had no limited vision of the possibilities of Haiti and the Haitian people. He set to work in the full spirit of your new-won autonomy, to create here a national Church, self-supporting and self-perpetuating, taking its place among the

Catholic Christian communions of the world. . . . He drew to his support the good and great among you and achieved a success so noteworthy that recognition by the House of Bishops of the American Church was not long deferred.

"His consecration as Bishop in 1874 introduced an era of consecrated, intelligent activity among you, during which your leader gathered about him a dozen or more faithful clergy, numerous lay-readers and a splendid company of communicants. In common with all human undertakings and accomplishments, there were days bright with encouragement and there were nights dark with gloom, but the seed sown by this great man fell upon good ground, has brought forth fruit an hundred-fold, and today promises even richer harvests for the future.

"This structure is of that fruit. Its completion presages, in our judgment, the dawn of a new epoch of progress, wherein many precious souls won through and to its ministrations, will come in truth to worship in 'the beauty of holiness' that Christ whose Advent we so recently celebrated, and to 'present their bodies a living sacrifice, holy, acceptable unto God,' as their reasonable service. . . .

"You will remember that when the Bishop passed to his reward, you made request of the Church in the United States that your national Church be constituted a Missionary District of the American Church. This was done in 1913, at the meeting of the General Convention in New York, and immediately your mourning for your departed Bishop was turned to joy, in this timely recognition of his worth and provision for the perpetuation of his work. For ten years you found comfort and encouragement in the successive and successful ministrations of Bishop Knight, Bishop Colmore and Bishop Morris. Their faith in you and

## THE SPIRIT OF MISSIONS

your future, their encouraging reports, their insistence that the land of l'Ouverture and Dessalines be no longer treated as an appendix to any other ecclesiastical jurisdiction, brought about that propitious moment when your present Bishop, the greatly beloved Carson, became your very own to visualize in himself a Christly spirit of 'living sacrifice' and to challenge you to new loyalties, deeper love and greater zeal for Church and native land.

"Among the first fruits of your labor together with God was the laying of the cornerstone of this cathedral three years ago by Bishop Matthews. The consecration of the cathedral today is a positive evidence of the divine blessing upon you. Assurance of the recognition by the whole Church and such divine blessing is the fact of our willing and loving assistance in this your great and glorious undertaking. We esteem it a privilege to have part with you in this crowning achievement.

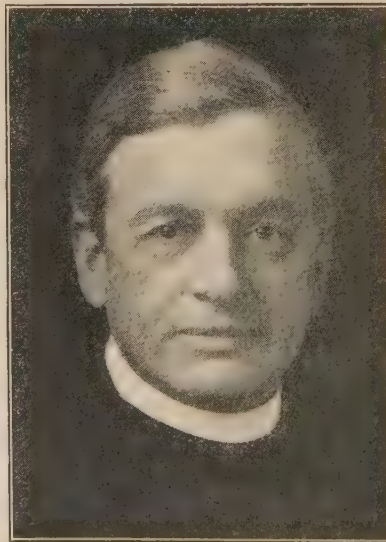
"There are other names worthy of mention this day, but I must refrain after writing in the record the name of that great priest and missionary, not long since called to Paradise. Truly was he an exemplar of 'living sacrifice.' No difficulty discouraged or dampened the ardor of this great soldier of the Cross who, through the final years of his glorious life here, battled with incurable disease that a few more days and hours might be wrested from death for loving and consecrated service among this people. The name of Albert Rupert Llwyd will not only be associated forever with the record of Christian progress in Haiti, but indeed will hold a high place in the roster of all those who, down the centuries, have dedicated their lives to God and fellowmen, throughout the world. Verily he was a mar-

tyr for Christ. He laid down his life for his friends. Distinguished as a missionary in the southwest of the United States before coming to Haiti, he brought to you seasoned scholarship, wide experience, warm affection, persevering patience, cheeriness of temper, self-effacement, striking purity of life and absolute devotion to the highest ideals of his ministry. How we wish that he, fairly baffled at times by inadequate equipment for his work, might be with us this hour in body, no less than in spirit, to rejoice that this House of Prayer for all people, made fit for the worship of Almighty God, is being consecrated here in the heart of the Republic he loved and among friends for whom he laid down his life!

"His greatest contribution, perhaps, to the Haitian Church was insistence on an adequately trained, clerical leadership. Reflecting the mind and heart of Bishop Carson, he established a theological school so that the principle you love and practise—Haiti for the Haitians—might be maintained in this Church, and that its ministry might continue to be one composed almost wholly of native clergy.

"His school opened practically without textbooks, but schools are successful not in proportion to their endowment but rather according to the nature and degree of fit qualifications on the part of their administrator and teachers. In this latter respect, Llwyd's school was famous.

"May we not trust that our present realization of adequate cathedral provision for worship will insure such proper equipment for the housing of the theological school as will make it efficient in furnishing leaders adequately prepared to propagate that worship, and constitute it a worthy monument to the memory of that scholarly missionary?"



THE LATE ALBERT RUPERT LLWYD



# Good News from Arctic Circles

Archdeacon Goodman, at Tigara, Alaska,  
priest, missionary, medical worker, translator,  
adviser, lighthouse keeper, does some building

By the Ven. Frederic W. Goodman

*Archdeacon of Arctic Alaska*

I MADE A VISITATION of a part of my northern territory, as far as Barrow, on the new coastguard cutter *Northland*. When I returned here in the early days of August the schooner *Holmes* had just dropped anchor off the mission. As soon as the building materials were landed and moved to the site, the work began on the building of the chancel for St. Thomas' Church. As soon as this was completed, work began on a western extension of twenty-four feet.

All the work was completed just as winter laid her icy fingers on this section of our country. The additions are built on concrete columns, all of which go down to the glacier ice. The box forms for the columns were built in our carpenter shop in May and the concrete was run in June so that when the time came to build we could move as rapidly as the bad and stormy weather would permit.

For the first time I used "Celotex" as insulating material for the walls and roof. The walls have two dead air spaces also. The good results are abundantly evident. With an additional floor area of over one thousand square feet to heat, the two original stoves in the church are quite adequate. The building is cozy and warm and, best of all, it has that atmosphere of welcome which is just as winsome to the Eskimos as it is to worshipers in churches all over the world.

The chancel gives us an opportunity for a proper service and releases for seating purposes that section of the nave which



THE VEN. FREDERIC W. GOODMAN  
*Archdeacon of Arctic Alaska*

it has occupied for many years. At those seasons of the year when our people have returned from their distant trapping-camps the services were so crowded in the little church that later arrivals had to sit on the floor.

The western addition contains two choir rooms, one for men and one for women, a room for hanging caps and parkas, and to which mothers can go to nurse their babies during service time, instead of taking the babies outside into the bit-

ter cold as heretofore. There is also a store-room for coal. A fine hallway runs the length of the addition from the west door into the church proper. The little rooms which were formerly used for choir vestries and make small transepts for the church are now used for sacristy and mortuary chapel. The interior of the church was also painted.

Everyone seems happy over the improvements. I am especially so that God has permitted me to do this work for His Church and has raised up such generous friends for the mission, whose gifts have enabled the work to be done without any expense to the National Council. All the work was done by the Eskimos and me.

A new Estey portable organ adorns the chancel, and on the north wall is a copper bronze tablet made by the Gorham Company, commemorating the donors and the purpose of the gift. Photos will reach *THE SPIRIT OF MISSIONS* in due season. [*THE SPIRIT OF MISSIONS* is still hopeful!]

## THE SPIRIT OF MISSIONS



### CONSECRATION OF BISHOP JENKINS

*In Trinity Church, Portland, Oregon, January 25th, 1929. Reading from left, after the crucifer, Bishop Sumner, Mr. Hobbs, Chaplain to Bishop Murray, Bishops Jenkins, Murray, Moulton, Rev. E. P. Runnells, Chaplain to Bishop Sumner*



### DISTINGUISHED CANADIAN VISITORS AT THE CONSECRATION

*Following the crucifer, Bishop Schofield of British Columbia with Bishop Adams of Caribou, and Archbishop de Pencier, Primate of British Columbia*



# Nevada's New Bishop is Consecrated

Since Bishop Hunting's death five years ago this great region, though cared for by the Bishop of Utah, has had no bishop of its own

*By the Rev. G. Warfield Hobbs*

THE REV. THOMAS JENKINS, D.D., for years a distinguished missionary priest of the Church, was consecrated Bishop of Nevada in Trinity Church, Portland, Oregon, on January 25th last, by the Rt. Rev. John Gardner Murray, Presiding Bishop of the Church. Few of the many who have been elected into the missionary episcopate of the Church have enjoyed more effective training in the problems and difficulties of this exacting enterprise.

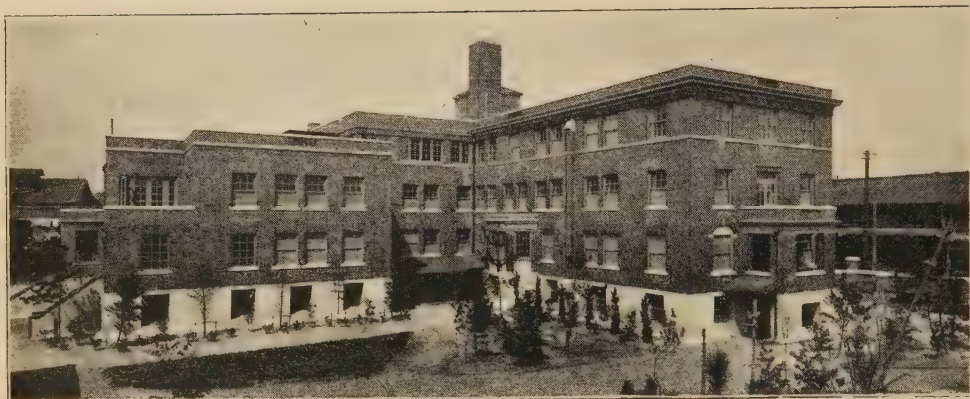
Nevada has terrifying aspects for the uninitiated. Take the matter of distances alone. If the bishop of this great region wishes to go from the southern to the northern sections of his jurisdiction he must travel hundreds of miles, either via southern California and through the whole length of that state, circling into Nevada from Oregon, or come eastward in an equally arduous and time-consuming journey via Salt Lake City in Utah. If he undertakes the journey by motor in a direct line he will find himself confronted by a route as rough, as mountainous, as desert, as appalling as that much beset course over which Pilgrim made his way toward the shining goal.

Bishop Jenkins knows the open spaces. Neither distance nor difficulty has daunted him. He is at home upon the lonely ranch as well as in the populous city. As general missionary for Oregon he has won the hearts of his people, and their point of view was expressed editorially in Portland in many fine phrases, but no more convincingly than in this single sentence: "Oregon knows from experience that in Nevada he will do honor to his predecessors and leave for his successors a goal difficult to be excelled."

The co-consecrators were the Rt. Rev. Walter Taylor Sumner, Bishop of Oregon, and the Rt. Rev. Arthur W. Moulton, Bishop of Utah. The occasion was made notable by the number of bishops attending. A cordial welcome was extended to the Most Rev. Adam Urias de Pencier, Bishop of New Westminster and Archbishop of British Columbia, the Rt. Rev. Walter Adams, Bishop of Caribou, and the Rt. Rev. Charles deV. Schofield, Bishop of British Columbia. Bishops of the American Church in addition to the Presiding Bishop and the co-consecrators were the Rt. Rev. Norman S. Binsted, Tohoku, Japan, the Rt. Rev. Middleton S. Barnwell, Idaho, the Rt. Rev. Edward M. Cross, Spokane, the Rt. Rev. S. Arthur Huston, Olympia, the Rt. Rev. Peter T. Rowe, Alaska, and the Rt. Rev. Louis Childs Sanford, San Joaquin.

The sermon by Bishop Sanford was a memorable study of the missionary implications of the episcopate. In concluding he said to the bishop-elect:

"The field over which you will preside offers unique opportunities for the exercise of your ministry. Not by its promise of material importance. . . . There are no splendid cities nor the likelihood of any, but in its valleys and deserts are souls, of priceless worth in the sight of the Good Shepherd. There still are found conditions characteristic of the Western frontier, with remote settlements where the Gospel may not be heard unless you carry it. There is nowhere a more loyal band of clergy and laity than the group which awaits your leadership. . . . On behalf of your fellow bishops in this province, I bring the assurance of our confidence, our prayers and our fraternal support."



THE NEW HOSPITAL BUILDING

*Dr. Henry Laning founded St. Barnabas' Hospital in 1874 and was its director for more than forty years*

## St. Barnabas' Hospital, Osaka

**Founded nearly sixty years ago, St. Barnabas' is completing its first year in new quarters, specializing in work for mothers and children**

OSAKA, WITH A population of over two millions of people, has no charity hospital specially equipped for the care of infants and children, and only three hospitals, with twenty-two charity beds in all, for maternity patients. Osaka has the highest infant mortality of any large city in Japan,—the mayor of Osaka has said that it is the highest in the world. It has therefore seemed that the medical interests of the city could best be served by establishing a hospital for children and maternity cases. St. Barnabas' is such a hospital.

As old St. Barnabas' Hospital, established nearly sixty years ago in Kawaguchi, was the first hospital in Japan to employ modern medical methods in the care of its patients, so this new St. Barnabas' is the first devoted exclusively to the care of children and maternity patients.

St. Barnabas' has sixty-nine beds, of which twenty-nine are devoted exclusively to charity purposes. There are large clinical facilities which will accommodate hundreds, including a complete dental equipment where dental work of the highest grade and of every kind will be done.

The hospital acts as one of the Osaka children's public health stations and through it has already reached hundreds of children, not only in the hospital but also, through a visiting nurse, in their homes. In the new quarters, thousands more will be reached. In the clinics for well babies, the physical and mental development of Osaka's infants will be watched and directed, and mothers, through sympathetic careful study, will be advised and urged to do all within their power to improve their infants' hygienic surroundings. The visiting nurse will further teach and encourage the mother to follow the doctor's suggestions. In the clinics, expectant mothers will be given all necessary advice and care. The dental department, besides its ordinary work, will care for the dental needs of the patients who are under the hospital care, and will extend the service of the children's public health station to the care of children's teeth.

There is a religious department, with a chaplain and trained Bible woman to care for the spiritual and moral needs of all patients, both in the hospital and in



## ST. BARNABAS' HOSPITAL, OSAKA

the clinics. The Bible woman lives in the hospital. The chaplain will be on call at any time. Through the kindness of Bishop Naide, one of his Osaka clergy also stands in readiness to answer any emergency call. There will be daily services for the hospital employees and patients, and special meetings to teach Christianity to all those who desire it.

It is hoped, when the in-patient average becomes large enough to insure good teaching facilities, in connection with St. Luke's Hospital, Tokyo, to start a training school and postgraduate courses for nurses.

Eighteen Japanese doctors are on the staff, with Dr. Teusler of St. Luke's, Tokyo, as director of the hospital, Dr. J. D. Southworth, vice-director and resident physician, and Miss Anna S. Van Kirk, superintendent of nurses. It is a Japanese institution, Osaka's hospital, devoted, as the former St. Barnabas' was, to the service of the people of Osaka and to the spread of Christ's Kingdom.

It is fortunate in having the sympathetic coöperation, personal and financial, of some of Osaka's leading citizens,

whose contributions and support considerably decrease the appropriations needed from American Church people.

When the hospital formally opened its new building, last June, the ceremony, presided over by Bishop Naide, was attended by some four hundred guests, including the governor of the prefecture. Greetings of enthusiastic commendation were received from the mayor of Osaka and from the heads of two city newspapers. The ceremony included the singing of the national anthem, a prayer, and a reading from the Bible. (One hopes they read from Ecclesiasticus xxxviii!) Bishop Nichols made an address "in fluent Japanese," the newspaper reports, and Dr. Southworth made an address from which is taken most of the above information about the hospital. The president of Osaka Medical University, Dr. Chosaburo Kusumoto, was present and spoke, including in his address an apt summary of the whole appeal of any great city hospital:

"Although there are so many people in the depth of misfortune, the most miserable of any mode of life is to lie on a bed in sickness, accompanied by poverty."



BABY CLINIC AT ST. BARNABAS' HOSPITAL REDUCES OSAKA'S HIGH INFANT MORTALITY  
*For the Hospital's early history and a charming picture of the staff in 1883, see Dr. McSparran's article in The Spirit of Missions for November, 1923*

# SANCTUARY

## Thanksgivings and Intercessions for Lent

### I

*Let Us Give Thanks—*

For the Jewish nation, which through many centuries has held fast to the faith in the One God.

For the Hebrew maiden who was chosen as the Mother of Jesus.

For the missionary labors and martyrdom of St. Paul, "Hebrew of the Hebrews," "Apostle to the Gentiles."

*Let Us Pray—*

That we may overcome our prejudices against these our brothers and sisters.

That our Church may share in the privilege of bringing the Jewish people to the acceptance of Jesus as Messiah, Son of God, and Saviour.

That every parish may, in wisdom and in love, set itself to this task of evangelization in its own community.



**O** MERCIFUL GOD, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one Shepherd, Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

### II

*Let Us Give Thanks—*

For the great missionary activity of the ancient Churches of the East in the days of their freedom.

For their unswerving devotion to Jesus Christ during many centuries of oppression. For their eagerness, in their new day of freedom, again to preach the Gospel to the heathen.

*Let Us Pray—*

For God's blessing on Bishop MacInnes and his staff at St. George's Cathedral in Jerusalem.

For the Rev. C. Thorley Bridgeman, as he teaches in the Armenian Seminary on Mount Zion.

For the Rev. John Panfil in his task of educating a native Assyrian priesthood for the "Church of the East" in Mosul, Iraq.



**O** SAVIOUR OF THE WORLD, who, beginning at Jerusalem, didst send thine Apostles to be witnesses unto all mankind; grant that we, having in thankful remembrance our debt to the ancient Churches of the East, may so strengthen them in their hour of need that they may again be free to further the coming of thy Kingdom; through the same Jesus Christ, our Lord. Amen.



# Church Missions to Jews in Canada

The Church of England in Canada has established and is carrying on a fine work under the gallant leadership of the author of this article

*By the Rev. D. J. Newgewirtz*

*Superintendent of the Montreal Jewish Mission*

ORGANIZED MISSION WORK among Jews has been going on in Montreal since 1903. In August of that year, the writer was sent out by the London Society for Promoting Christianity amongst the Jews to assume the charge and the extension of the work. A mission house was secured, in which a meeting-room and reading-room were provided; and the mission was formally opened by the late Archbishop Bond, a life-long friend and supporter of the Society.

Our efforts met with much opposition from the Jews and some unfriendly Gentiles, and much difficulty was experienced. For the first six months we could not get a single Jew to attend our meetings. Many congregated outside our building, watching each other. Our windows were broken, and often stones were thrown into our private apartments, doing considerable damage. They even threatened to take our life if we did not close down the mission.

We persevered, however, and spent much time in prayer, and after some months a change came. Curiosity and interest were aroused among the Jews and some began to come to our meetings to see what we had to teach. The numbers grew larger every week, and before long our place was packed with eager listeners to the preaching of the Gospel. After the first year of our work, when the Canadian secretary of the London Society, the Rev. A. F. Burt, visited the mission, he sent the following report home to the Society:

"I found that there had been a most remarkable expansion of the work and influence of the mission, and that by the blessing of God upon the earnest and zeal-

ous labors of the superintendent, great progress had been made, both with Jews and Gentiles. At the Sunday evening service, the mission hall was crowded. For many evenings several have been obliged to go away, unable to crush themselves in, and this has continued night after night. There was perfect order."

Not only did the Jews come to the mission in large numbers, but some of them showed signs of a change of heart; two of our members openly confessed their faith in the Lord Jesus Christ as their Messiah, and were baptized. They were persecuted. One of them was kidnapped and locked up in a cellar and later was smuggled out of the city. The other stayed in Montreal and endured hardships and trials. The local Jewish press made slanderous attacks upon the mission, warning parents not to send their children to our Sunday school, and the Rabbis denounced us publicly in their synagogue. For a time the mission was deserted and we had to confine ourselves chiefly to individual effort among our enquirers. But after a while the Jews came back in greater numbers than before, and our work proceeded again without interruption. The original premises soon became inadequate and a new and larger building was secured, which in turn became too straitened, necessitating the removal of the mission to its present commodious quarters, which we had built at a cost of \$25,000. The mission had by this time become permanently established and had extended to Ottawa.

In 1913, through happy settlement with the London Society, the Jewish work was taken over by the Missionary Society of the Church of England in Canada, the



© Rice, Montreal

REV. D. J. NEWGEWIRTZ

*Since 1903, builder and leader of work among Jews in Canada*

expense of the work to be borne by the Canadian Church. About the same time a mission to the Jews was also started in Toronto and in Hamilton. The present cost of the four missions is approximately \$20,000 a year, which is provided partly by the dioceses in which these missions are located and partly by grants from the M. S. C. C.

As the work proceeded, the opposition of the enemies of the mission again broke out in Montreal. Our building was wrecked by an angry mob of Jews, trying to force their way inside while a meeting was in progress for Hebrew and Gentile Christians, with the Lord Bishop of Montreal as the speaker. This outburst of persecution was the climax of them all and it continued for some time. Our mission was under police protection for nearly a month, but after that the work again proceeded without interruption and we have had peace ever since. The attendance at our services and meetings continues to grow larger year after year, and the blessing of God is on our work. There is now every indication that our mission has gained at last the respect and confidence of the Jews of Montreal, and that

its influence for good is being felt in the Jewish community.

The present estimated Jewish population of the four cities in which our missions are located is as follows: Montreal, 60,000; Toronto, 40,000; Ottawa and Hamilton, 4,000 each, making a total of 108,000. The mission in each city is supervised by a committee appointed by the Synod of the diocese. There is also a central committee consisting of the bishops and diocesan representatives on the Board of Management, of those dioceses where work among Jews is carried on, and this committee has supervision over the work as a whole. The Lord Bishop of Montreal is the chairman of this central committee. It may not be amiss here to say that the success of this arrangement by which the Canadian Church assumed responsibility for this department of missionary activity, is, in a large measure, due to the personal influence of his Lordship the Bishop, who is also a tower of strength and an inspiration in our Jewish work in the city and diocese of Montreal.

"God has sent 30,000 Jews to reside in our midst," said the Bishop in a charge to the Synod some years ago. "Can anyone doubt for a moment that it is our bounden duty to use every effort in our power to bring them to Christ? To some people, the Jew in the far East, amidst his historic setting, is a very interesting person, but the Jew next door has no interest for him.

"We cannot escape the responsibility for these Jews, who are fellow citizens of this province and city. I confess I cannot understand the prejudice which some excellent people have against this work. The Incarnate Lord took His Flesh from a Jewish maid, and He came to the lost sheep of the House of Israel. The hearts of every lover of Jesus should go out in true affection to the Jew."

More recently, the Bishop has written, "It is said that because there is so much good in the Jews' religion we ought not to interfere with them, that they are moral and good and true. For all the truth and for all the good, we can thank God, but let us remember that they are in the same position as the Mohammedan



## CHURCH MISSIONS TO JEWS IN CANADA

who believes in the one God; they cannot know the power of salvation and the joy of the Christian religion until they are brought to believe in Christ as the Incarnate Son of God."

We cannot do better than to conclude this brief sketch with the words used by the committee of the Convocation of Canterbury in their report on missions to the Jews. The report says:

"With regard to baptisms, the number of those registered must not be made, as some would make it, the test of the success of these missions, or the measure of the support which is to be extended to them; else the temptation will be to hurry baptisms with the certainty of disappointment and discredit to follow. If, as St. Paul, interpreting prophecy, seems to say, there is a time coming in the future when 'All Israel shall be saved,' if a thing not witnessed hitherto shall take place, and a 'nation shall be born in a day,' then the preparation of the nation to receive Christ, rather than the conversion of individuals, would seem to be the proper aim and object of the Christian Church. Doubtless this will be accom-

panied by individual conversions and baptisms, but it will be according to the manner indicated in the prediction, 'Ye shall be gathered one by one, O ye children of Israel. I will take you one of a city, and two of a family, and I will bring you to Zion.'"

We earnestly hope and pray that the readers of this article may be led to take a deeper interest in God's chosen people, Israel, and in the work of their evangelization, and that our sister Church in the United States of America will see her way to give a place for missions to the Jews on her great missionary program. There probably was never a time in the history of this race when they needed our missionary work more. What is needed to-day is that Christians should take a wider view of the Jewish situation, and ask themselves, "What can we do to bring the Jews to Christ?" We believe that what has been done for missions to Jews by the Church in Canada may also be done by the Church in the United States, if we are in earnest and if we continually seek the help and guidance of the Holy Spirit.



EMMANUEL MISSION HALL, MONTREAL  
*The insignia over the door is the Cross with the Star of David*

# Chinese Church Consecrates Bishop

Procedure in the consecration of John Curtis of Fukien, as Bishop of Chekiang, marks an advance in development in the Chinese Church

SIXTY-SEVEN YEARS ago the then Archbishop of Canterbury consecrated Bishop Russell as Bishop of the Church of England in North China, with a jurisdiction extending from Chekiang in Mid-China to Peking in North China. When Bishop Russell died, a division took place, Bishop George Moule being consecrated as Bishop of the Church

of England in Mid-China, and Bishop Charles Perry Scott as Bishop of the Church of England in North China. In 1908 Bishop Molony was consecrated by Archbishop Davidson of Canterbury as Bishop of the Church of England in Mid-China, in succession to Bishop Moule, but by an agreement made July 31, 1908, his title was changed to "Bishop in Chekiang with jurisdiction over English congregations in Mid-China."

Four years later the various dioceses of the Anglican Communion in China were united under one General Synod, called the General Synod of the Chung Hua Sheng Kung Hui, and that Synod has held six meetings in the sixteen years that have elapsed since its formation. It has drawn up canons on a variety of subjects, and its bishops have consecrated two Chinese assistant bishops for work in Chekiang and Fukien. Under commission from the House of Bishops of the American Church, they have likewise consecrated an American missionary as diocesan Bishop of Anking, and another as suffragan Bishop of Hankow.

Legal formalities have hitherto stood in the way of the consecration of any

THIS unsigned article, written in Ningpo, was clipped from an unidentified China newspaper. Its competent style makes the lack of a signature the more to be regretted. A friendly Baptist missionary from Ningpo, appearing opportunely, says that it was almost certainly written by J. W. Decker for *The North China News*, or by Arthur Molony, Bishop Molony's nephew, for *The Shanghai Times*. A touch of diffidence in the last sentence seems to indicate the latter person.

Englishman in China, but at last these have been overcome and the last months of Archbishop Davidson's tenure of the Archbishopric of Canterbury saw a great step forward. The Archbishop directed that Bishop Molony, who had expressed a wish to resign his see, should submit his resignation to the House of Bishops of the Chung

Hua Sheng Kung Hui; he at once accepted the nomination made by that House of the Rev. John Curtis of Fukien as Bishop Molony's successor, and directed that he should be consecrated in China as Bishop of the Diocese of Chekiang.

The consecration was fixed for the Feast of the Epiphany, January 6th, and took place at Christ Church, Ningpo, the consecrating bishops being Bishop Norris of North China, acting chairman of the House of Bishops (in Bishop Roots' absence), Bishop Huntington of Anking and Bishop Arnold Scott of Shantung, assisted by Bishop Molony (who had only actually resigned his see on December 31, 1928) and Bishop Sing, the assistant bishop in Chekiang. The whole service was in the Chinese language. Bishop Sing preached the sermon, and the church was filled with a large and reverent Chinese congregation.

Bishop Curtis will be known henceforth as Bishop of Chekiang, instead of as Bishop in Chekiang, a title which is really an abbreviation for "Bishop of the Church of England in Chekiang." He is the first Englishman (or rather Irishman)



## UNIQUE GIFT TO CHINESE CHURCH

to be consecrated not as a missionary bishop of the Church of England in China, but as a bishop of the Chung Hua Sheng Kung Hui. He brings to his new task the experience gained by twenty years' service in the neighboring province of Fukien.

Bishop Sing in his sermon dwelt at length on the work of the much-loved Bishop Molony who now retires after twenty-one years of service. Bishop Rus-

sell was referred to as the founder of the Church Mission in Chekiang; Bishop Moule as preëminently the teacher; and Bishop Molony as the wise leader who had led them through the years of difficulty and distress.

The present writer can only say that on all sides he has heard genuine expressions of grief whenever the departure of Bishop and Mrs. Molony from China is mentioned.

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## Unique Gift to Chinese Church

Thank-offering received at thirteen-hundredth anniversary of York Minster to mark coming of the Church to China thirteen centuries ago

*By the Right Rev. Francis Lushington Norris, D. D.*

*Bishop in North China*

*(From "The Land of Sinim," quarterly paper of North China and Shantung Mission)*

IN 1927, WHEN the Dean of Westminster was still Dean of York, and they were planning the thirteen-hundredth anniversary of York Minster, it was very happily suggested that part of the thank-offering should be sent to some corner of the mission field, if possible, to build a church on the site of a future Minster, if it could not be itself a Minster.

I really do not know from whom the suggestion originally came, but the Dean wrote to me and asked whether I could suggest a destination for this gift. I replied that the Nestorian Tablet at Sian, in the Province of Shensi, commemorated the first arrival of the Nestorian Mission in that place approximately thirteen hundred years ago. It seemed peculiarly appropriate therefore that such a gift from York, part of their thank-offering for thirteen hundred years of diocesan life, should go to another place where Christianity first came thirteen hundred years ago. Moreover the infant mission of our Church in Sian lacks a church building.

There was, of course, an obstacle. The Sian Mission from the first has been manned and supported only by Chinese

Churchmen, and I myself have been the protagonist in keeping this rule inviolate. However, I was prepared to be inconsistent, and the Chinese president of our Board of Missions welcomed the idea with enthusiasm. It was naturally rather disappointing when I was given to understand that there would be nothing available beyond a sum of £25, which I have already received, the offertory at a special service held at Goodmanham. Imagine, then, my joy to hear from Canon Hicks that the Dean and Chapter of York have paid £463. 10s. 5d. for this object. With the £25 from Goodmanham, we ought to realize \$5,000, and that should be sufficient to build a little church large enough for our present needs.

Shensi has been for four years a missionary district of the Chung Hua Sheng Kung Hui, but is still waiting for its missionary bishop. However, I hope that we shall not have to wait many years longer, and it will be delightful to think that his first cathedral, however temporary in its nature, has been built by the generosity of the Diocese of York under such unique conditions.

# U. T. O. at Appalachian School

At Penland, North Carolina, the children are to have a new dormitory, one of seven buildings provided from the last United Offering

By Amy M. Burt

*United Thank Offering Worker at Penland*



A PENLAND CHILD

AT A POINT three thousand feet above the sea level, in the heart of the Blue Ridge Mountains, stands a school where those in charge of the U. T. O. have chosen to place a memorial to

the devotion of the women of the Church, in the form of a much needed building.

This is the Appalachian School at Penland, Diocese of Western North Carolina. It is in the midst of a superior class of mountain people. They are by nature sincerely religious. They frequently meet in groups in different cabin homes for a service of prayer and praise and study.

Were this the end of the story one might be content, but a great change has come over the country. Five years ago there were only mountain trails with rocks and deep mud to connect one little settlement with another. Now the highways are everywhere bringing their opportunity for betterment, and their temptations. Mountain youths are quick to learn the mechanics of motor cars. The world beckons and they ride often as upon the whirlwind to their destruction. The sterling Anglo-Saxon ideals of their ancestors may give place as readily and as completely as does the slow pace over the old mountain trails give place to modern speed.

There is no place in the world where the Church has a greater opportunity than where too rapid a transition is made from

one civilization to another, and the people of the Appalachian Highlands are being shuttled from the civilization of the sixteenth to that of the twentieth century. All the older generation represent life of an earlier and sterner time, when the question, "What shall we eat and wherewithal shall we be clothed," had to be answered at the opening of every day and answered by ceaseless toil, the man wrestling the raw materials from the soil while the labor of the woman completed the cycle of feeding and clothing the family.

The Appalachian School through its community work and its day and boarding school has developed in the minds of sons and daughters of the community a respect for the older generation and its standards that helps in meeting this problem.

The department of weaving, under the direction of Miss Lucy C. Morgan, has created an economic independence, a self-respect, and a recognition for the women over a radius of about seven miles around the school. There are over seventy women who have some part in this work. Once a week, through all the best part of the year, in larger or smaller groups they meet at the weaving cabin which was built coöperatively, the logs and part of the labor being given by the people. These meetings contribute much to lives that had been isolated, inhibited, starved.

The work is an outlet for their native artistic ability. A spirit of neighborliness has grown up so that every one is ready to help a neighbor even at a good deal of inconvenience.

All the weavers are dependent upon the school for all contacts with the outside world, such as marketing. All weaving



sold brings varied advantages to the community. Families are not only enabled to have the services of dentist and physician, and other assistance requiring money in hand, but they even send their children to college with their earnings. Some girls in their later 'teens earn their own school money.

Until this revival of colonial art began there had been no remunerative work for women and often very little for men. Now the old spinning wheels and reels are busy again, old drafts are brought to light. Over all this region a new life is born with an artistic channel for self expression, a life of coöperation.

The rugs, the scarves, coverlets, table linens, cloth by the yard for dresses, coats, etc., done by these weavers whose ancestors helped to "subdue the dangers of the mountain wilderness" in colonial days compare favorably in artistic coloring, in excellence of workmanship, and in charm of design with the displays of foreign handwork that are greeted so enthusiastically over these United States of ours.

The Appalachian School is a day and boarding school for children through the period of elementary education. Here all children within reach are prepared for high school if their interest goes that far.

The boarding school furnishes a home for little children who are orphaned or homeless for some other reason. The majority of these children are from the Appalachian highland with a smaller number from families that had moved into factory towns and there met with misfortune.

It takes but a limited knowledge of the psychology of childhood and of the leading social problems of the day for one to understand that work of this kind in early childhood is the only opportunity that offers for making a real contribution in human character to our Church and our country for the age that awaits at our doors.

Experts in criminal psychology tell us that four-fifths of all the crime and insanity and that most of the social, moral, and intellectual irregularity of the world could be prevented by proper care during the first seven years of child life.

The Appalachian School serves as nurse, home, parent, teacher, for over seventy boys and girls between the ages of two and fourteen who by day and by night receive from Miss Katharine Califf and her co-workers a sympathy, an understanding care and devotion that no money could ever buy.

Long hours of sleep, pure mountain air and water, simple food carefully prepared, much life in the great out of doors where birds and flowers are their friends, hikes, swimming, the joy of work, for every child has his duties, happy hours in the day school, are conditions of life which invite prayer and praise.

Our children delight in religious services. The Rev. Frederick D. Lobdell comes often to give the services of the Church and to prepare children for Confirmation. He is loved by every child.

The children who join in our daily prayers, read the children's literature in our library, who learn to be honest, to be industrious, to be thoughtful for others, to love and respect their elders, who exercise fair play in their games, who learn to meet God in the life of every day, are engaged in the art of building a character which will go with them into the responsibilities of manhood and womanhood.



HELPING (1) WITH THE CHICKENS  
At the Appalachian School

# Happy and Grateful!

College students' Lenten Offering is welcomed.  
The following letter has been sent to us for  
publication, by Bishop Burleson of South Dakota

**A**LL HAIL, UNIVERSITY OF IOWA, and Allied Friends among Church Students!

It was with great surprise and keen gratification that, returning from Honolulu, I chanced to pick up the February SPIRIT OF MISSIONS and read there how you were planning to "adopt" our Church work among students in the University of South Dakota, at Vermillion.

Every need is someone's opportunity, and we are glad to be yours, Church Students of America!

I believe that the situation at our State University *is* a real opportunity, for, first of all, the institution is one of moderate size—something over 1,000 students—large enough to furnish scope for an effective student pastor, but not so large as to dissipate his energies; secondly, it has, for some unexplained reason, always had a much larger proportion of students from our Church than the ratio which our Church members bear to the general state population. Third, our present church building is actually on the square which comprises the University campus, and the congregation is, to a larger degree than in any other case with which I am familiar, made up of University folk. The late President of the University has for years been warden of St. Paul's Church, at times also lay reader, organist or whatever else was needed; the vestry has been largely drawn from the University professors. To this congregation, Christian service to the University has always been a primary purpose.

The enterprise which you are inaugurating this Lent will bear real fruit. We pledge our utmost effort to make the gifts of your generosity productive in character and leadership.

Dr. R. L. Slagle, the President of the University, whom I mentioned, was called suddenly away from earth only a few days ago. He did not live to see this purpose, to which he had given so many years of devoted and unselfish service, reinforced by young enthusiasm and generous support, but I am happy to remember his joy when I assured him that such help was on the way.

It is a serious undertaking to raise from students, during this Lent, the sum of \$5,000. As I look at the money it seems a large sum—to a missionary bishop; but as I call to mind the earnest and eager faces of some of our student groups, I find myself saying, "The Church students of America not only can do it, if they will, but they can do it, *and they will.*"

In this faith I greet you, and give you God-speed.

HUGH L. BURLESON,  
*Bishop of South Dakota.*



# New Student Work in Arizona

The secretary for Episcopal Church students  
at the University writes of recent work there.  
The Rev. E. C. Tuthill is rector of the parish

*By Lea Luquer*

WE BEGAN WORK at Tucson by attempting to build up a Sunday evening group of students which, as long as the weather remained warm enough, we held out of doors at different places of interest within easy motor distance of the city. To some of the students these little excursions into the hills or on the desert proved welcome, in that they provided sufficient excuses for leaving the city. After the weather turned colder our desert picnic suppers were abandoned, and we met instead at the parish house. While casting about for a suitable anchor to tie to, week by week, it suddenly occurred to me to take up a study of the Lord's Prayer and to analyze it with the students, going to the Gospel according to St. Luke for a working background. From that time on, until the commencement of the Christmas vacation, we devoted our time to the words, "Our Father." Occasionally the meetings were lots of fun and we had some amusing as well as stimulating discussions. At the moment, now that the University work has been resumed, we are going ahead with a discussion of the "Kingdom."

Meanwhile, we inaugurated a series of weekly teas for all students and their friends, which have turned out well and which we are continuing. Students who have come once have come again, and are among our most enthusiastic boosters. By these teas we hope, first, to break down the reticence and reluctance—so common to us all—in coming around at all times and in sharing our home and books with us, and secondly, to use them as good excuses for making new contacts. We are attempting to get in touch with all students as yet unknown to us, about whom their own clergy at home have written.

Then there are the innumerable contacts, by chance or appointment, during the week, which range all the way from those who come to choir practice, half the members of which are students, to those I see about the streets or find at home or in the "dorms" when I can get around to call. So our circle of acquaintances is constantly increasing. It was difficult at first to make the initial contacts. The students are kept at their work from 7:40 class hours in the morning, and as late as 5 or after, at night; but what with the various activities of the Church, the Every Member Canvass, and so on, we are beginning to get in touch with a good many.

Sunday mornings, I invite two students to go to the early service, returning afterwards to our house for breakfast. To avoid being partial, two men come one



MR. LUQUER "IN PERSON"

*His work was made possible by the students' offering given last Lent*

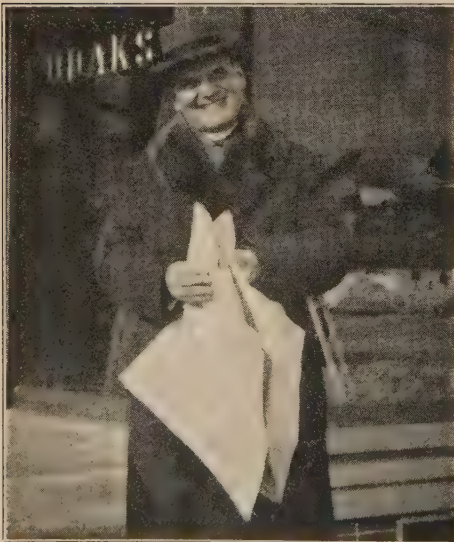
week and two girls the next. We have found that coming to a home means a lot to some of them, all of which is an important part of the spirit we are seeking to put over. Quite naturally, then, by no means the least conspicuous part of our work consists simply in being here. This is still a bit early in the year, but we make bold to say that we have already meant something to some of the students. Even if we succeed in really touching the lives of only a few we shall feel tempted to call the year's work a success. There are also other hopes and ambitions for the balance of the year. One of these will be an effort to get some of the men to take part in the Sunday evening services with me. After all, is it not one of the biggest things we can do, to give to as many as possible the idea that he or she is an integral part of their own Church organization? Later on, possibly by Easter, we should like to be able to put on a pageant of some sort or a miracle play.

So much for activities in general. As to the *status quo*, it is interesting to note

that Monday night at the large annual parish meeting for the election of officers for the year, four of the vestry elected were members of the University faculty, and there were over half a dozen students taking an active part in the voting.

As far as possible the freshmen and sophomores seem the important ones to get hold of. While upperclassmen generally prove very interesting and easier of approach, the fact that they evidence any interest whatsoever or any appreciation of the Christian life or the worship of the Church would point to someone's having got hold of them before. One good example of this is a senior, reached by Mr. Tuthill some while ago, who is at present the director of the Acolytes Guild. In fact if we cannot put across ideas of daily living which will serve to cause deep thinking and arouse an interest and a desire for the knowledge of God and for the worship of the Church, then the work itself is of small account and had better be discontinued. But we are doing just that and the work is infinitely worth while.

## Bishops Leading in Student Work



BISHOP DALLAS OF NEW HAMPSHIRE  
Sits up all night in a day-coach to reach a  
student meeting

BISHOP DALLAS HAS been chosen as chairman of the Northfield College Men's Conference this June. All the colleges of New England send students to this historic gathering, which dates back to the days of Dwight L. Moody. Bishop Dallas is looked to more and more as the spiritual father of college men and student pastors in many places.

Bishop Burleson and Bishop Roberts are interested in the work among students at the Agricultural College at Brookings, S. D., as well as in the work at Vermillion, where the 1929 student offering is to place a worker in the University.

In meeting some necessary expense in connection with calling the new rector to Brookings, four hundred dollars were needed. Out of their own salaries as missionary bishops, they each pledged two hundred dollars to push forward this student work.—C. L. G.





THE REV. ARCHIBALD W. SIDDERSON AND HIS CHOIR

*The congregation of St. John's Church, West Seattle, in the diocese of Olympia, relies on the power of prayer and asks for the intercessions of the Church*

## Gathering in the Children of Mother Church

Sojourners in a strange land need to be taught that "The Protestant Episcopal Church" is one and the same as "The Church of England"

*By the Rev. Archibald W. Sidders, D.D.*

*Rector of St. John's Parish, West Seattle, Washington*

THOSE WHO READ THE above caption may wonder how such an article got into THE SPIRIT OF MISSIONS, yet any who have worked among Church of England people in this country will know that there is no greater piece of missionary work than winning them to the Episcopal Church of America. The greater portion of these emigrants find their way into the denominations and the remainder go nowhere. The Church in the homeland was largely a part of their social life; everybody went to church, and when they come to America and see our weak, struggling missions, and compare them to the large

parish church they had at home, they go nowhere, or attend the most flourishing church in the community.

Episcopalians have always taken too much for granted. They have expected people trained in the Mother Church in the homeland to be loyal to the Church wherever she is, and by whatever name she goes. And as we have said, this is not the case, and a priest finds it hard to make these people believe that they belong to the American Church.

St. John's Church, West Seattle, in the diocese of Olympia, is no exception. It was founded here forty years ago and un-

til recently was the smallest of the churches on this side of the city. Faithful priests have come and gone, and the number of communicants has decreased rather than increased, and this in spite of the great increase in population. West Seattle is a thriving little community in itself. Ten years ago there were less than 25,000 in this section, now there are over 60,000. Among this number there are several thousand former Church of England people, but from this number St. John's has only been able to cull seventy members.

However, this little mission has taken on a new lease of life. When the writer, who is the present incumbent, came from Texas in October, 1927, traveling through this beautiful country, he decided that here was the best missionary prospect in the Church. When he arrived, all that awaited him were church buildings in bad repair, a mission frightfully in debt, and a handful of discouraged women. What congregation St. John's did have had for the most part gone to downtown churches; its financial status was that of a preaching station.

Last Easter, six months after the writer had arrived, the church, which was purchased four years ago from the Roman Communion, was packed with three hundred worshippers. The offering averaged over \$10 per member, the full amount being \$850. When one remembers that

most of this was given by people who get no more salary than the rector, or even as much, and the largest offering at Easter had never reached more than \$200, one can wonder at the change brought about by a few faithful Christian souls. From an attendance of less than twenty, there is an average attendance each Sunday of seventy, and the rector confidently expects to get the majority of these former Church of England folk back into the Church before many years.

The special feature worthy of mention, and perhaps the feature that gives this story a right to appear in *THE SPIRIT OF MISSIONS* as a special piece of missionary work being done for the Church, is the fact that this congregation looks to God every week for its supply. The pledges do not nearly cover the rector's stipend, yet the congregation believes that God answers prayers. So it pays the rector every month, and also keeps its other obligations up to date.

The prayers of God's people are asked for this very important work. A congregation which relies on the power of prayer, has the right to the prayers of all God-fearing people. Notice the sign on the door. It was placed there by the former Roman Catholic pastor, and is followed as faithfully by our people as it was by theirs. St. John's thanks God right after asking and long before the things asked for come.

COMMENTING ON THE ABOVE, a member of the parish writes: "Last October Dr. Sidders completed a year of splendid work in West Seattle, a year marked by renewed interest in every branch of Church activity, a splendid and consistent increase in attendance and memberships, and a response to the financial situation that has been inspiring. The Church school has an average attendance of over one hundred; the choir has lately been increased to twenty adults and twelve children, the Woman's Auxiliary and Woman's Guild are functioning very actively; there is a fine group of girls constituting the Girls' Friendly, and a Men's Club of twenty-one members has been organized recently.

"The possibilities suggested by the fact that St. John's is the only Episcopal Church in this growing suburb of 60,000 people stir the imagination. Generous Churchmen may well invest thought and means in so splendid a development in the far Northwest for the Kingdom of our Lord."



# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



Bishop Murray with General John H. Russell,  
American High Commissioner in Haiti



#### THE WELCOME AT ARCAHAIE, AN OUTLYING MISSION

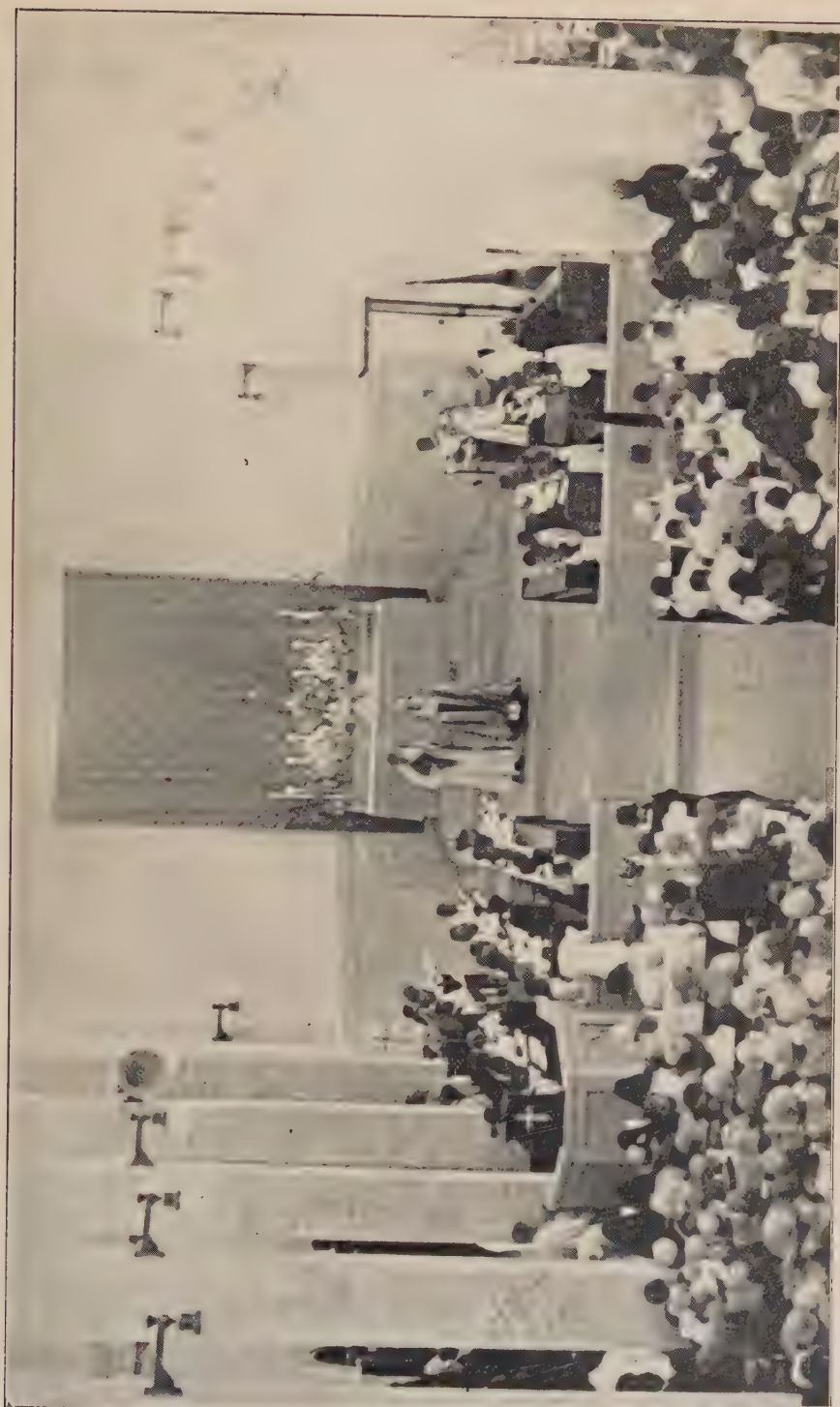
*Beneath an arch of palms, Bishop Murray was decorated with the Haitian colors, and the superintendent of St. Thomas's Church school read a formal address*



#### SEVEN ADDRESSES OF WELCOME AT THIS MISSION

*Dean Kroll sits at the left. Bishop Carson is next to Bishop Murray, and the Rev. McVeigh Harrison, O.H.C., next. Two red and blue Haitian flags show indistinctly*





AT THE CONSECRATION OF HOLY TRINITY CATHEDRAL, PORT AU PRINCE, JANUARY 6, 1929  
*The entire service, except Bishop Murray's sermon, was in French, and French translations of the sermon were provided. The Cathedral was made possible by an appropriation of \$14,000 from the women's Corporate Gift of the last triennium*



AT THE ORDINATION OF FIVE CHINESE TO THE DIACONATE. I  
*In the back row, behind the choir, are clergy of the District of Hankow with the newly  
 ordained deacons, who may be distinguished by their crosswise stoles*





YOUNG MEN IN THE CHURCH OF THE HOLY NATIVITY, WUCHANG

*Bishop Gilman is the only foreigner in the group. See The Spirit of Missions for January, 1929, page 41, for a note of the great difficulties overcome by these young men*



#### PASTORAL CALLING IN THE PHILIPPINES

*The Rev. E. A. Sibley of Bontoc (left) starting on a visit to seven or more outstations, and the Rev. A. H. Richardson on the trail near his mission at Balbalasang*



#### ST. ELIZABETH'S HOSPITAL, SHANGHAI, HAS THESE DELIGHTFUL NURSES IN TRAINING

*Miss Laura Wells, head of the training school stands at the rear of the line. She is a member of Trinity Church, Waterbury, Conn., whose rector kindly loaned the photograph*





MOUNTAIN-TOP HIKERS, APPALACHIAN SCHOOL, PENLAND, WESTERN NORTH CAROLINA

*An appropriation from the last United Thank Offering is to provide a home for these and other children of the school*



INDUSTRIOUS CHURCH WORKERS OF ST. ANDREW'S MISSION, BURNS, EASTERN OREGON

*Their prowess was described in the February issue, page 79. This is about three-fourths of the school. Charlotte Brown is their indefatigable missionary*



THE RIGHT REV. T. MOMOLU GARDINER, D.D.  
Suffragan Bishop of Liberia  
Consecrated in 1921



# The American Church and the Negroes

The Bishop, a native of the Vai tribe, returning to Liberia after a visit here, records his hope and conviction for the Church in Liberia

By the Right Rev. T. Momolu Gardiner, D.D.

*Suffragan Bishop of Liberia*

THE CHURCH'S MISSION in the Black Republic of Liberia is the best American thing in that country. I know and believe that the American Church will not be disposed to seek release from its responsibilities there. All will agree, of course, with my conviction that it would be a basic error to abandon now when it approaches the point of self-support, a work that has been conducted for ninety-two years, for which all true Liberians are grateful to God. Progress toward self-support has been unfortunately slow, though the African congregations and Sunday schools have been remarkably faithful in making their missionary offerings. The question of self-support by the Church is closely allied with industrial development. At present there seem to be few ways in which the African Christian can sell his labor for money. It will be a notable day for the Liberian mission when at least one of the congregations undertakes the support of its clergyman. Partially, we are doing that; we have already started in our different parishes and mission stations, with a twenty per cent reduction in appropriations received for salaries of clergy on the coast, and ten per cent for those in the hinterland. We are counting it as a duty and rejoice in it.

Bishop Ferguson in his report for 1912 said: "I believe the greatest joy of my life would be to be able to say to the Board of Missions, 'The Church in Liberia will hereafter support itself; you need not appropriate any more funds towards its maintenance.' That we are unable to do so as yet is not because of any indisposition on the part of the people to contribute to such a worthy cause."

Africa can no longer be called the "Dark Continent." Recently it has been alluded to as the Continent of Great Misunderstandings. Expensive commercial and industrial developments are afoot. The New Africa is being born. It has been said that Africa is more than a continent; it is a world. And the Africans are growing in knowledge of the arts of living, probably faster than any other known human group of peoples, at a speed far beyond that of any of the great historic periods of human awakening.

The work in Liberia began in March, 1836. You have a long line of consecrated men and women who labored to build spiritual foundations for this land. Many lie buried in the soil of Liberia; it is a sacrificial adventure. We think of Robert Smith of Nashville, Tennessee, graduated from Yale in 1850, and from Virginia Theological Seminary, arrived in January, 1855, died in May of that year—only five months later.

The aim of sound Christian work in Africa is to develop an Africa for Africans. This means that an African Church must issue as the fruit of your efforts. Already there exists in Liberia a substantial diocese, extending along the coast and claiming loyal allegiance from some 15,000 baptized Christians, of whom 4,484 are communicants. Islam is not making any such progress in Liberia, due to the progress being made by our mission schools. An organized advance from the sea coast to the tribal territories was the one important thing to be accomplished. The Christian school is the one great barrier to the advance of Islam. The strength of our work is our schools throughout Liberia.

We are in a measure trying to help ourselves in various ways, building our own churches and repairing them, contributing offerings to the missionary cause in all lands. When Bishop Alfred Lee (eighth Presiding Bishop) preached at the consecration of Bishop Ferguson, he said: "To the millions of the race among ourselves, as well as to those beyond the sea, we should count ourselves debtors. The American is bound in a special way to Liberia. The original settlers in Liberia were American freedmen and women, being held in bondage, but when the fullness of the time came, they were liberated and sent back to the land of their fathers to Africa."

I have recently been sent by the National Council of the Church, through the Speakers' Bureau, to visit the southern states, to see the Church's work within those confines, and I can say that the great heart of the American white men and women in the North and South is truly and really opened to black men and women with their children, boys and girls, to give them the real thing, Christian education, preparing heart, mind and soul to enter Paradise, and training our people in the art of industry. This can be seen in the many large schools in many places in the southern States. There are

chances and opportunities for our colored group, if they will make good, fitting them for future usefulness. After all, whatever may be their many other faults, the white American is the best friend of the Negroes far and near.

If our brethren had never been strangers in the land that was not their own, there would never have been a Republic of Liberia today. I told my colored group this; that God Almighty had His hand in the good work of the African's being redeemed, educated mentally and physically, spiritually and industrially, meet for the future progress and success of our race. The American Negroes in America and Liberia have done marvelous things, whereof we should rejoice and do rejoice. I have met so many able and capable men and women of our race who are wonders to me here in America. I believe in God's economy these people were sent to America to preserve life and substance for us, and I believe they are still being schooled in America, the young men and women, to return, two or three hundred years from now, to Liberia.

I want to extend to the American people my thanks and appreciation for what I have heard, received, and learned from our American friends. Long live Africa, land of noble sires who live in us!

## Physician Secured for Mission in Liberia

A DOCTOR HAS AT last been found for the Church's work in Liberia. Dr. Fritz Ronnefeldt has been secured by Bishop Campbell to become head physician at St. Timothy's Hospital, Cape Mount.

Dr. Ronnefeldt has had previous experience in Africa, having served in the Kamerun. He is a member of the Lutheran Church and is a resident of Frankfurt-on-the-Main. The Church in America after a long search was unable to secure one of its own members and counts itself fortunate to have a man of fine training, experience in Africa, and a knowledge of tropical medicine, to be at the head of our important work at Cape

Mount. The two doctors on the staff of the Holy Cross Mission, in the hinterland, were secured from Germany.

Dr. Ronnefeldt will institute extensive work among the native people, and will also be a great help to our own American workers, who have been dangerously out of reach of medical care. It will be remembered that the Rev. and Mrs. W. H. Ramsaur, who died at their posts near Cape Mount, might, humanly speaking, have been saved had a doctor been available.

Dr. Ronnefeldt, with his wife and young son, was to sail from Hamburg early in February and will probably be deep in work when this is read.



# Work Done by the Good Friday Offering

Friends who have had first-hand contact with the work in Jerusalem and Mosul, and among the Jews, write of what has been accomplished

THE OBJECTIVES OF our Good Friday Offering are the educational chaplaincies in Palestine and Mesopotamia, Jerusalem and the East Mission, and the work for Jews in the United States. These three were described in THE SPIRIT OF MISSIONS for February (page 87). A few statements follow, from the representatives of our Church in the Near East and from others who have first-hand knowledge.

## JERUSALEM AND THE EAST MISSION

"It is interesting to note that the Church in Jerusalem is the only mission where the entire Anglican Communion is united in supporting the work. The institutions conducted by the Jerusalem and the East Mission are varied and interesting. St. George's Cathedral in Jerusalem is one of the best known places in Christendom. The four stated objects of the mission are work among the Jews, the Moslems, our own people and the Eastern Churches. There is a staff of thirty Anglicans and many more native workers.

"The institutions are: In Jerusalem, the Cathedral, Pilgrim Hostel, College for Men, College for Women, St. George's School for Boys; in Bethany, where Lazarus and Martha and Mary lived, a school; at Haifa, St. Luke's Hospital and a Girls' High School; at Ain Anoub the mixed school for Druse boys and girls.

ONE of our best known bishops has said that some churches in his diocese have not made a Good Friday Offering because there was no opportunity at the Three-Hour Service. A simple method used in many parishes is to announce on Palm Sunday that an offering will be received on Good Friday, and on that day place almsbasins near the doors. Placards are being sent on March 11th to the clergy, to place beside the almsbasins, saying, "Place your offering here," and showing a small facsimile of the beautiful Good Friday Offering poster. Envelopes for offerings have been provided and many parishes are using them. The required quantity may be ordered from the Rev. Dr. W. C. Emhardt, 281 Fourth Avenue, New York.

Any who cannot attend a service on Good Friday, or who have no opportunity to make an offering there, may send checks to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York.

"Among the five hundred students in our schools and colleges in Jerusalem are Christians of every name, Mohammedans and Jews, all working, studying and living together in friendliness and brotherhood, thus making a valuable contribution to distracted Palestine." — BISHOP GARLAND, *Pennsylvania, Honorary Canon of St. George's Cathedral, Jerusalem.*

"The religious work in the schools and colleges has gone on unchecked. We make no alteration, no variation. All those who come receive religious instruction. If they do not like to receive the religious instruction, we have to tell them that

we are very sorry but that there are other schools and they must take their children there.

"We do not try to over-persuade any boy or girl, but we do try to make known to them—and that is our first job—the truths and the beauties of the Christian faith." — BISHOP MACINNES, *Anglican Bishop in Jerusalem.*

"My impressions during a brief visit to Jerusalem were very definite. First, the Jerusalem and the East Mission, while teeming with difficulties, has tremendous value both as an evangelistic agency and a unifying force. Second, the contribution made by our American Church both in money and in Mr. Bridgeman is of real worth. Third, an associate for Mr.

Bridgeman is urgently needed."—BISHOP FRANCIS, *Indianapolis*.

## OUR CHAPLAIN IN PALESTINE

Speaking of that part of his work which is in the Armenian Seminary, Mr. Bridgeman, our educational chaplain in Palestine, writes: "Each year sees real progress towards the end desired: to supply the Armenian Church with a new generation of well trained clergy to replace those hundreds of educated men who were lost in the dreadful War period.

"Looking back over the four years which I have spent in the Armenian school in Jerusalem I can see a dozen signs of substantial improvement. The Patriarch and his associates have steadily held before them the ultimate ideals and each year have strengthened the curriculum and the material condition of the school.

"We have been especially careful to accept in the school only youths of the highest type, mentally active and of sound character. The result is seen in the more advanced type of work now being done with the beginning classes in contrast with former years.

"Up to date text-books in Armenian, English and French, supplemented by a sound general and theological library, given by the Church Periodical Club in America and by English friends, have introduced the students to the best of modern thought in the various fields. A well appointed physical laboratory has stimulated an interest in the sciences."

"I very much enjoyed meeting Mr. Bridgeman, and he was kind enough to take us to visit the Armenian Patriarch who spoke most enthusiastically of Mr. Bridgeman's work, in connection with the Armenian Seminary in Jerusalem where apparently his teaching is most appreciated. Of course Bishop MacInnes is equally enthusiastic, and Mr. Bridgeman seems most wonderfully fitted for the work as he has such sympathy for and understanding of all the traditions and problems of religion in Jerusalem."—MRS. HARPER SIBLEY, *Rochester, New York*.

"I have been in Jerusalem twice since

Mr. Bridgeman began to work there. He began quietly, and without spectacular announcement. He constantly minimizes his own value as he comes in contact with the Armenian and other Eastern Church leaders. He does not lift up unduly Western methods and Western points of view. He has no superiority complex, of race, or nation, or church, or theology, or person. Yet he has been making a distinct contribution of thought and method, distinctive of Western development and much needed by the East.

"Bridgeman has the patience, coolness, insight, and humility necessary to secure confidence. And he has the ability to do efficiently the work that is needed and desired." — JOHN R. VORIS, *Director, Church Relations, Near East Relief, Presbyterian clergyman*.

(See also page 188 for a striking statement of the far reaching effect of this work.)

## OUR CHAPLAIN IN MESOPOTAMIA

The Rev. John B. Panfil, our educational chaplain in Mesopotamia, says: "The ancient Church of the East, once a powerful Church, with three hundred dioceses and bishops, sending its missionaries to China and India, is today in great distress, monasteries, churches and schools ruined during the great War, its sacred manuscripts burnt, its leading men killed, no schools, no able teachers left. The remaining clergy are forced to plough, cut and sell wood, act as servants in the houses of Arabs, in order to gain their daily bread. Priests living in the most deplorable conditions, but still fighting for their religion, tempted by wealth and better conditions in other denominations, but still dying in their own faith.

"A people of 30,000, scattered in the hot plains around Mosul and Bagdad, ravaged by malaria, hated by Arabs, a people without a country, appeal today for our Church's help to save their Church and their sacred traditions from total ruin.

"I have felt alone and helpless; I had to see thousands hungry, but I could not help them; I had to look at burnt churches, destroyed houses, hear the



## WORK DONE BY GOOD FRIDAY OFFERING



THE REV. JOHN B. PANFIL AND HIS BOYS' SCHOOL IN MOSUL  
*Assistance to the harassed Church of the East, especially in educating the young men for its priesthood, is one of three objectives of the Good Friday Offering*

voices of despair of the Assyrian nation, and I could not help them.

"The mission of the Assyrian Church is not yet fulfilled. Millions of Moslems are living in and around Mesopotamia. The Assyrian Church can furnish again its legions of missionaries, its legions of martyrs, to evangelize them. It is the will of God that our American Church act as Good Samaritan to this wounded and tottering Church and nation."

The Near East Relief has just placed the direction of a small grant for medical aid of these people under Mr. Panfil.

"Mr. Panfil met me at the aviation field in Mosul. I noted the cordial relationships that existed between him and the army officers. His linguistic accomplishments were not only noteworthy but also of very practical use throughout the day. But to know him one must know his school. It accommodates over two hundred children.

"The Assyrians in Mosul are in a most pitiable state. When one recalls the greatness of the Assyrian race, and the large contribution they have made to civilization, and in addition realizes the great need of leadership and constructive thought in developing the natural resources of Iraq today, one cannot help but feel the enormous importance of Mr. Panfil's influence and work and of his humble, inexpensively managed school and the many children being educated there."

—REV. BARCLAY ACHESON, *Near East*

*Relief Associate, General Secretary and Director of Overseas Work, Presbyterian clergyman.*

"The work of Mr. Panfil, our educational chaplain at Mosul, is of extraordinary variety and puts on him a critical responsibility. The Church is fortunate in having such a man in such a place. I can vouch for his devotion, patience, ability, pastoral instinct and spiritual insight as a spiritual *liaison* officer. There are not many men competent for this. I have known none so competent as he. Now Mr. Panfil finds himself in the position of the one living and effective link between us and the Assyrian Church and nation in these days of their extreme and tragic need. The Assyrians have been stripped bare. Churches, schools, clergy, all, or nearly all, are gone. The cruel story should certainly arouse our sacrificial sympathy for the pitiful remnant of these our fellow-Christian Churchmen, and for our own trusted and valiant representative among them." — BISHOP RHINELANDER.

### JEWIS IN AMERICA

The article on page 157, by the Rev. D. J. Newgewirtz, on "Church Missions to Jews," shows why the Lord Bishop of Montreal believes we should evangelize our Jewish neighbors. This is one of the objectives of the Good Friday Offering. The article tells the story of what our sister Church in Canada has already done.

# The National Organization of the Church

## The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies*    THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*

## The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., *Bishop of Maryland*

## The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of  
The Domestic and Foreign Missionary Society

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., *President*  
\*THE REV. FRANKLIN J. CLARK, *Secretary*

LEWIS B. FRANKLIN, D.C.L., *Vice-President and Treasurer*  
MR. CHARLES A. TOMPKINS, *Assistant Treasurer*

### Elected by General Convention, Terms Expire in 1931

THE RIGHT REV. WM. T. MANNING, D.D.  
THE RIGHT REV. HUGH L. BURLESON, D.D.  
THE REV. H. P. A. ABBOTT, D.D.  
THE VERY REV. R. S. CHALMERS

MR. HARPER SIBLEY  
MR. SAMUEL F. HOUSTON  
MR. WM. G. PETERKIN  
MR. Z. C. PATTEN, JR.

### Elected by General Convention, Terms Expire in 1934

THE RIGHT REV. H. ST. GEORGE TUCKER, D.D.  
THE RIGHT REV. WM. LAWRENCE, D.D.  
THE REV. W. H. MILTON, D.D.  
THE REV. GEORGE CRAIG STEWART, D.D.

BURTON MANSFIELD, D.C.L.  
MR. SAMUEL MATHER  
MR. LOUIS F. MONTEAGLE  
HON. RICHARD I. MANNING

### Elected by the Provinces for Three Years

I THE RIGHT REV. J. DEW. PERRY, D.D.  
II MR. WILLIAM J. TULLY  
III THE RIGHT REV. THOMAS J. GARLAND, D.D.  
IV THE RIGHT REV. F. F. REESE, D.D.

V THE RIGHT REV. J. M. FRANCIS, D.D.  
VI THE REV. A. E. KNICKERBOCKER  
VII THE REV. W. P. WITSELL, D.D.  
VIII THE RIGHT REV. L. C. SANFORD, D.D.

## Officers of the Departments

### MISSIONS AND CHURCH EXTENSION

JOHN W. WOOD, D.C.L., *Executive Secretary*  
THE REV. A. B. PARSON, *Assistant Foreign Secretary*  
THE REV. CARROLL M. DAVIS, LL.D., *Domestic Secretary*  
THE REV. ARTHUR R. GRAY, D.D., *Secretary for Latin America*  
THE REV. THOMAS BURGESS, D.D., *Secretary for Foreign-Born Americans*  
THE REV. WILLIAM C. EMHARDT, PH.D., *Field Secretary for Foreign-Born Americans*  
THE REV. ROBERT F. LAU, D.D., *Assistant Secretary for Foreign-Born Americans*

### RELIGIOUS EDUCATION

THE REV. JOHN W. SUTER, JR., *Executive Secretary*  
MISS MABEL LEE COOPER, *Teacher Training*  
MRS. RICHARD B. KIMBALL, *Publications*  
DEACONESS FRANCES R. EDWARDS, *Curriculum*  
MISS G. MILDRED HEWITT, *Church School Administration*

### ADULT DIVISION

THE REV. THEODORE R. LUDLOW, D.D., *Adult Education*  
MR. WILLIAM E. LEIDT, *Missionary Education*  
THE REV. C. LESLIE GLENN, *College Work*  
MISS EDNA EASTWOOD, *Home Study*

### CHRISTIAN SOCIAL SERVICE

THE REV. CHARLES N. LATHROP, D.D., *Executive Secretary*  
THE REV. HAROLD HOLT, *Assistant Secretary*  
THE REV. H. W. FOREMAN, *Secretary for Rural Work*  
MR. SPENCER MILLER, JR., *Secretary for Industrial Relations*  
MR. J. F. FLETCHER, *Research Assistant on Industrial Relations*

### PUBLICITY

THE REV. G. WARFIELD HOBBS, *Executive Secretary, Acting Editorial Secretary, Editor THE SPIRIT OF MISSIONS*  
MR. WILLIAM HOSTER, *Director, News Bureau*  
THE REV. JOHN W. IRWIN, *Assistant Secretary*  
MRS. KATHLEEN HORE, *Assistant Editor, THE SPIRIT OF MISSIONS*  
MISS GLADYS WOLCOTT BARNES, *Church Publications*  
MR. C. J. FLEISCHMAN, *Business Manager*

### FINANCE

LEWIS B. FRANKLIN, D.C.L., *Executive Secretary and Treasurer*  
MR. CHARLES A. TOMPKINS, *Assistant Treasurer*  
MR. FRANK A. ZUBROD, *Cashier*

### FIELD

THE REV. C. E. SNOWDEN, *Executive Secretary*  
THE REV. ROBERT W. PATTON, D.D., *Field Director*  
MR. J. M. MILLER, *Corresponding Secretary and Secretary, Speakers' Bureau*  
THE REV. LOUIS G. WOOD, *General Secretary*  
THE REV. ELMER N. SCHMUCK, D.D., *General Secretary*  
THE REV. F. B. BARTLETT, *General Secretary*  
THE REV. J. I. BLAIR LARNED, *General Secretary*  
THE REV. R. M. TRELEASE, *General Secretary*  
THE REV. F. G. DEIS, *General Secretary*  
THE REV. W. B. CRITTENDEN, D.D., *General Secretary*

\*Transportation Bureau and Personnel Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant. The Secretary is also Custodian of the Archives.

## The Woman's Auxiliary to the National Council

MISS GRACE LINDLEY, *Executive Secretary*  
DR. ADELAIDE T. CASE, *Educational Advisor*  
MISS MARGARET I. MARSTON, *Educational Secretary*

MRS. T. K. WADE, *Supply Secretary*  
MISS EDNA BEARDSLEY, *Assistant Secretary*  
MISS ELLEN I. FLANDERS, *Office Secretary*

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 3012 Gramercy



# The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

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## National Council Meeting

February 6 and 7, 1929

FISCAL AFFAIRS DOMINATED the February meeting of the National Council. The problem was to close the enormous gap of \$677,207 between the total authorized by General Convention to be apportioned among the dioceses and the sum which the dioceses had reported that they expected to pay in 1929.

Balances carried over from 1927 and 1928 and certain estimated savings and other income yielded \$483,193.23, leaving a total of \$194,013.77 to be hacked from administration allowances and from the actual missionary work of the Church.

The entire problem was presented to the National Council by the treasurer, was wrestled with through many long hours by the Finance Department, headed by the Presiding Bishop, was studiously analyzed by the National Council itself, and a budget, based on inadequate expectancies, was finally adopted. The whole situation is presented in the following statement by Dr. Lewis B. Franklin, vice-president and treasurer:

On December 1st last, the treasurer reported that there was \$805,782 due before the end of the year on the amount which the dioceses notified the National Council to expect in the way of payments on their budget quotas for 1928. When the books closed for the year \$782,944 or all but \$22,838 had been collected. Of a total of \$2,809,361 promised at the beginning of the year 99.2 per cent was paid.

Because of this splendid achievement the National Council will close its books for 1928 with a surplus of more than \$100,000 of income over expenditures.

It must be remembered, however, that this happy result was achieved only after the reductions of appropriations last February to the extent of \$237,924. In adjusting the budget at the beginning of the year, the National Council provided for a more rapid resumption of work in China than has been possible and a considerable part of the surplus for 1928 was due to this condition.

The prospects for 1929 are not so encouraging. With the stimulus of a General Convention, it was hoped that there might be a material increase in the support given by the people of the Church to the maintenance budget, at least to the extent that the high record of 1926 might be equaled or surpassed.

This hope has not been realized. The dioceses tell us to expect for 1929 \$2,830,793, which is only \$21,432 more than their estimates for last year and \$243,709 less than they told us to expect in 1926. The people of the Church have pledged \$677,207 less than the budget quotas assigned by General Convention.

General Convention has instructed the National Council, at its first meeting each year, to make a careful estimate of the income which will be available based on these reports from the dioceses and estimates of income from other sources. When this total is ascertained, the Council is under orders from Convention to adjust the appropriations for the year to an amount not to exceed the total estimated income. In order to avoid cutting the appropriations more than was absolutely necessary; the National Council at its

meeting February 6th voted to apply toward meeting the 1929 budget the remaining balance in the account of 1927 and the estimated balance available from 1928. Even with these material additions to the income of the current year, the Council was faced with the necessity of cutting actual appropriations nearly \$200,000. The difficulty of making this reduction in appropriations was intensified by the fact that General Convention had already taken more than \$125,000 out of the budget as originally adopted by the National Council. As someone expressed it, "General Convention took the pound of flesh; it remained for the Council to draw out some of the life blood."

A considerable reduction was made in the several items for travel in the various departments of the National Council and of the Woman's Auxiliary. This means that the valuable contacts from the central office with the dioceses and parishes must be limited. There was also a material reduction in the appropriations for printing and for the News and Field Bureau in the Publicity Department. The Commission on Evangelism, the Seamen's Church Institute of America, the Church Mission of Help, the American Church Institute for Negroes and other similar organizations receiving help from the National Council also suffered from the reductions.

In the missionary field new work of great promise, which had been endorsed by the Conference of Domestic Bishops held last April, by the National Council and by General Convention, was abandoned. In addition to the elimination of certain specific items the appropriations to the domestic dioceses aided by the Council were reduced 5 per cent with the exception of such appropriations as are made from the United Thank Offering. The appropriations to the Continental Domestic Missionary Districts were reduced 4 per cent except for United Thank Offering items and Indian work. The appropriations for the Extra-Continental Missionary Districts, the Latin-American Districts and the Foreign Districts were reduced 3 per cent. These percentage

## Adjusted Budget for 1929

SHOWING cuts made in the work of the Church to close the gap between amounts authorized at Washington and those later reported by the dioceses as the sums they expected to pay in 1929:

The situation is summarized as follows:

Budget for 1929 as approved by General Convention.....	\$4,224,670.00
Estimated income from Trust Funds and from United Thank Offering.....	716,670.00

Balance apportioned as quotas to the dioceses.....	\$3,508,000.00
Dioceses report that they expect to pay in 1929 on these quotas .....	2,830,793.00

Balance of quotas not raised .....	\$ 677,207.00
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Towards this difference the Council has available:

Miscellaneous income .....	\$ 75,000.00
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Balance of 1927 Surplus .....	32,539.09
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*Estimated Surplus of 1928.....	100,000.00
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Balance of 1928 Contingent Fund .....	25,654.14
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**Estimated Lapsed Balances 1929 Budget.....	250,000.00
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\$ 483,193.23

Net shortage, to meet which appropriations must be reduced .....	\$ 194,013.77
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\* The exact amount of this surplus cannot be determined until final reports are received from distant fields. This surplus is properly available to meet the expenditures of 1929.

\*\* These Lapsed Balances are the difference between appropriations and actual expenditures. Appropriation must be made for a salary for each station in the mission field where a missionary is to be placed. Inevitably there are vacancies and the unused appropriations lapse. Savings which cannot be anticipated when the Budget is adopted are also effected in other ways.



## THE NATIONAL COUNCIL

reductions appear to be relatively small but it is to be remembered that the major portion of the appropriations to the missionary field is for salaries. As these salaries are calculated on a minimum basis no reduction there is practical and the result is that when applied to the balance of the items the percentage must be multiplied many times.

Balanced budgets and surpluses instead of deficits may bring to the people of the Church a feeling of security for the financial status of our missionary enterprise but no one who realizes the cost to the missionary work of the reductions necessary in order to bring about the balanced budget will ever be satisfied until the Church as a whole undertakes to meet in full its missionary responsibility.

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THE FIRST MEETING of the National Council in each year is the annual meeting, at which election of officers is held and other business incident to an annual meeting is transacted.

For the past nine and one-half years Dr. Lewis B. Franklin has served as treasurer of the Domestic and Foreign Missionary Society, and, as such, also of the National Council, elected to such office by General Convention, and since 1922 has also served as vice-president under appointment by the Presiding Bishop. Bishop Murray in reappointing Dr. Franklin as vice-president, took occasion to express his great appreciation for the help Dr. Franklin has given him in the past years in this important office.

The Rev. Franklin J. Clark was re-elected secretary. The Presiding Bishop reappointed the executive secretaries of the six departments of the Council, together with the other officers of the departments. Dr. Franklin reappointed Mr. Charles A. Tompkins as assistant treasurer, and Mr. Frank A. Zubrod as cashier. All these appointments were confirmed unanimously by the National Council.

The work of the Council and its departments is not only divided among departments, but when occasion arises special

committees are appointed to consider any specific matter requiring such attention. Some of these matters require considerable study, thus making it necessary for the committees to hold over from meeting to meeting. All such committees were reappointed at this annual meeting; this also included the various commissions of the Department of Religious Education, of which there are thirteen.

For the past twenty years there has been in the Church Missions House a man who has given most faithful service in every department in which he has worked. He is now with the Adult Division of the Department of Religious Education, and the department brought in the following resolution, which was adopted unanimously by the National Council:

*Whereas*, on June 10th, 1928, Michael Francis Pfau completed twenty years of service at the Church Missions House; and

*Whereas*, during that time he has spent himself faithfully and self-forgetfully in the Master's service; now be it

*Resolved*, that the National Council, upon the unanimous recommendation of the Department of Religious Education, expresses to the said Michael Francis Pfau its sincere appreciation of his self-sacrificing service, and orders that a copy of this resolution be presented to Mr. Pfau and also spread upon the minutes of the Council.

Bishop Murray spoke most enthusiastically of his recent visit to Haiti and of the condition of the work there. He stressed several points, but particularly the urgent need for a proper residence for Bishop Carson. The necessary land has been secured in a splendid location; a new residence to be built thereon would cost approximately \$15,000. Bishop Murray stated that he would personally assume the task of securing this amount without calling upon the resources of the National Council. He announced that \$3,000 toward this had already been contributed by his own Diocese of Maryland.

Bishop Burleson, assessor to the Presiding Bishop, had been requested by him to visit the Missionary District of Honolulu, returned just in time for the meeting of the Council, and reported. The Presiding Bishop has appointed him bishop in charge of the Missionary Dis-

## THE SPIRIT OF MISSIONS

trict of Honolulu, pending the election of a bishop.

Miss Lindley and Dr. Lathrop, each of whom had been invited to teach in the winter conference of Church workers in Porto Rico, also made brief visits in the Virgin Islands, Canal Zone, Haiti and the Dominican Republic, and made most interesting reports on their visits. What particularly impressed them was the eagerness of the people for the services of the Church. Dr. Lathrop said that one could go to service almost any time in the Virgin Islands and find several hundred people at service, whether it were early in the morning or in the evening. Large Sunday schools were also noted. Bishop Murray spoke of this as a notable feature of the work in Haiti.

Congratulations were sent to the Council member recently elected Bishop of Lexington, the Rev. Dr. H. P. A. Abbott, formerly of Baltimore, now rector of St. Chrysostom's Church, Chicago.

The Department of Publicity, through its Executive Secretary, reported that plans had been completed for the presentation in six summer schools of a carefully prepared course on publicity methods for parish and diocese. The course has been arranged for ten or five hours, according to the time schedule of the various schools. The work will be accepted for credits by the Department of Religious Education. It is designed for clergymen and Church workers generally who are anxious to secure the valuable contacts made possible through effective use of printer's ink, the motion picture, radio, sign board, and parish and diocesan publications. The Department urged that here was a field for valuable service and declared that the preparation of this study course was intended to mobilize for such service persons throughout the Church who have had publicity experience or who wish to lay the foundation for such experience.

It was reported that Mrs. Kathleen Hore, who became seriously ill during the sessions of General Convention in October, is convalescing slowly but that hopes for her ultimate complete recovery are bright.

Mr. Edgar T. Cutter of Chicago, long a distinguished officer of the Associated Press, and chairman of the Church Club group of Chicago, which directs and finances publicity in that Diocese, attended meetings of the Department for the first time and was accorded a hearty welcome.

### Department of Missions and Church Extension

JOHN W. WOOD, D. C. L., *Executive Secretary*

#### Across the Secretary's Desk

"IT IS FINE to be back," writes one of my friends on the teaching staff of St. Mary's Hall, Shanghai. She returned to China last fall. "St. Mary's seems to be running as nicely as ever. Our 150 girls seem very happy. In fact, they have asked for a holiday to celebrate the re-opening of the school. The small day school that the girls of St. Mary's conduct and of which I have supervision, is coming on better than ever, even though we have doubled the tuition."

"WE ARE GREATLY encouraged with a 25 per cent increase in confirmations over last year," writes Bishop Seaman of North Texas, "and 50 per cent increase in baptisms, with a considerable number of communicants transferred into the district, together with a steady increase in contributions."

"We shall try to make the coming year one of special accomplishments in the way of evangelism, religious education and stewardship, with a special effort to meet our share of responsibility and opportunity with respect to St. Luke's Hospital, Tokyo."

Few people unacquainted with the Southwest can appreciate the possible future of what is known politically as the Panhandle of Texas, or ecclesiastically as the District of North Texas. It is an empire in itself with almost unbounded possibilities.

AT LAST THE cross is raised once again as a beacon of hope and life in the Kanda ward of Tokyo. Christ Church,



## THE NATIONAL COUNCIL

Kanda, was one of the buildings completely demolished by the earthquake of September, 1923. For about four years the congregation worshipped in a temporary building. In December, 1927, it was my privilege to see the beginnings of the new church and since then, excellent progress has been made. The \$35,000 necessary for the rebuilding of Christ Church was given by the Diocese of Pennsylvania in its great campaign of 1924 in which it raised nearly \$250,000 for Japan reconstruction.

Not only is Christ Church a self-supporting congregation, but each year on the Sunday nearest to the day on which it declared its intention not to receive any further aid from abroad, it makes an offering for the missionary work of the Church in the United States and sends it to the Department of Missions for use in our own country.

IS THERE ANY parish that has the same record as the Church of our Saviour, Jenkintown? It has 453 communicants, including Sunday school pupils. It has 600 regular subscribers for the missionary work of the Church. I know of no other parish, the number of whose subscribers for missions is 133 per cent of its communicant list. It will be interesting to hear of others the number of whose subscribers is 100 per cent or more.

From Tanana, right in the center of Alaska, comes a Christmas offering of \$85 from the Indian people of the Mission of Our Saviour. The missionary, Rev. A. G. Fullerton, writes that "the people are not getting on much further this year, and I hardly expected to be able to send as large an offering as this." What a truly Christmas spirit it is that leads the Indian followers of our Lord to commemorate the Feast of the Nativity by an offering that helps to send His message of love around the world. It would be interesting to know how many of our American parishes did the same thing.

Everybody knows that a missionary has to be a resourceful person but every-

body is not so well informed about the desirability of that quality for the missionary's wife. Mrs. L. G. McAfee, who is sharing with her husband the exciting experience of opening a pioneer station among the Tirurai people of Cotabato Province, in Mindanao, Philippine Islands, recently made a call in one of the native homes. She found the woman of the house lying on the floor, very ill and unable to help herself, with her two babies taking a bath in kerosene and having a glorious time. As there was no hospital or doctor Mrs. McAfee turned her tiny dispensary into a temporary hospital and had the woman brought there on a cot, where she was cared for and her children were looked after.

St. Luke's Hospital, Manila, cared for 209 in-patients during November, 1928. Of these, 43 were Americans. Naturally the largest quota was contributed by the Filipino population, 153. Besides, there were 4 Chinese, 3 Japanese and 6 others of varied nationalities.

For the first eleven months of 1928 the hospital reports a good record, with total receipts of 145,754 pesos and expenditures of 143,160 pesos.

Acknowledging a message of greeting upon the third anniversary of his consecration, Bishop Creighton of Mexico writes: "I remember you predicted that I would have my moments of discouragement, which is true, but I have never regretted my decision to come here and engage in this work. My constant prayer is that God may bless it to His glory and to the advancement of His Kingdom."

Official reports from Washington reveal the interesting fact that personal income tax payments during the last six months of 1928 increased from \$365,000,000 to \$417,000,000, as compared with 1927. This certainly indicates a condition of financial prosperity unparalleled in the history of the United States. In the face of such returns how can we explain the falling off in support for the Church's enterprises?

## THE SPIRIT OF MISSIONS

*The Johannean* for 1928 is a typical college publication, issued by the students of St. John's University, Shanghai, recording some of their activities during the academic year 1927-28 when they were residents at Jessfield but were working in what was called the Tutorial Institute, maintained by the Alumni Association with some assistance from St. John's. Dr. Pott has kindly sent me a few copies; \$1.00 will secure delivery, postpaid.

### Arrivals and Sailings of Missionaries

#### CHINA—ANKING

Deaconess K. E. Phelps sailed from New York January 17 to take up temporary work at the Hooker School, Mexico.

Miss Alice Gregg, returning to the field, sailed from San Francisco, February 15.

#### CHINA—HANKOW

Bishop Roots and family and Miss M. G. Cabot arrived in Shanghai January 24. Miss Couch was unable to return as expected.

#### CHINA—SHANGHAI

Miss Gladys M. Ross, a new appointee, sailed from Seattle January 26.

Mrs. Edward R. Dyer and two children sailed from San Francisco February 1.

#### JAPAN—KYOTO

Miss Frances E. Jean, a new appointee, sailed from Seattle January 12 and arrived in Kyoto January 27.

#### JAPAN—NORTH TOKYO

Bishop and Mrs. McKim sailed from San Francisco for Honolulu January 18.

Bishop and Miss Alice Reifsnider arrived in Tokyo January 20.

Mrs. Claude D. Kellam arrived in Tokyo January 22.

#### JAPAN—TOHOKU

Bishop and Mrs. Binsted, returning to the field, sailed from San Francisco February 15.

#### LIBERIA

Dr. Fritz Ronnefeldt, a new appointee, sailed from Hamburg with his wife and child February 8.

#### MEXICO

Miss Martha Boynton, returning to

the field, sailed from New York January 19.

#### PHILIPPINE ISLANDS

Miss Dorothea Taverner, returning to the field, sailed from San Francisco January 18 with Miss Eleanor J. Ridgway and Miss Edith M. Haslam, new appointees.

Miss Dorothy Latham, returning to the field, sailed from Seattle January 26.

The Rev. W. Hubert Bierck, a new appointee, sailed from San Francisco with his wife and child February 1.

#### PORTO RICO

Miss Ethel M. Robinson, returning to the field, sailed from New York February 7.

#### VIRGIN ISLANDS

Sister Noel Juanita, coming home on sick leave, arrived in New York January 9.

### Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D. D., *Secretary*

**F**OLLOWING IS PART of an article written for our Church weeklies by John R. Voris, a Presbyterian minister, one of the three chief officials of the Near East Relief. He is a recognized authority on Near Eastern peoples and Church relationships. He emphasizes the far-reaching importance of our Church's new type of mission, the educational chaplaincies, in the Near East, which depend on the Good Friday Offering for support.

"Out of the work of Mr. Bridgeman in Jerusalem and Mr. Panfil in Mosul, no new sect is appearing. Those who receive inspiration from them are not inspired to leave their own churches.

"The theory of the Protestant Episcopal Church in the United States (as of the Anglican Church) in respect to the Eastern Churches is that of a friendly, coöperative relationship based upon mutual understanding, appreciation, and consciousness of kinship. It is not a proselytizing relationship.

"The theory of the Congregational and Presbyterian Foreign Mission Boards when they first began work in the Near East, and again at the present time, is



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the same. But due to a number of circumstances these Communions were not entirely successful in reaching a coöperative relationship with the Eastern Churches. Instead there developed under their influences, and contrary to their underlying theory, an 'evangelical' church, largely Westernized in its theological and ecclesiastical expression. The application of the theory showed that some important element was lacking.

"The whole problem of coöperative relationships hinges upon that one concept, mutual confidence. Without it the West cannot give to the East that peculiar contribution of practical ethics which it has to give, nor can the West receive the mystical sense of communion with God, which the East has to give. And this confidence must be not alone between institutions. It must reside in persons.

"The work of the American Episcopal Church in the Near East with but two representatives may seem very small in the light of the extensive programs of some of the American Communions in these Eastern lands. The American Board (Congregational) has a dozen or more representatives; the Presbyterian has more than a hundred. The Christian Associations must have not less than eight or ten in the Christian lands of the Near East.

"If this work of the Episcopal Church chaplains were merely another missionary effort by American Protestantism, rivaling and interfering with the older work of the Communions on the field for so long a time, I should call it not only unnecessary, but pernicious. Already we have too many sectarian movements on foreign fields.

"But the work of these representatives of the Episcopal Church in America is significant. It is a new venture in friendly relationships. These men have been given to the Eastern Churches to work entirely with and under their direction, in the upbuilding of the life of those Churches. They are furnishing a type, and an incentive to other Communions to render a like service. They are demonstrating that a theory of coöperation can work, provided that theory is perfectly

sound, and provided it is interpreted by representatives who know how to make it work.

"I believe this attitude of the Episcopal Church has already accomplished far more than most of its adherents realize. It has been one of the important factors in making Near East Relief a genuinely non-proselytizing organization with a constructive program of religious education in relation to the Eastern Churches. It has been an incentive to the Presbyterian and Congregational Churches to announce unofficially, through their American leaders, their desire to work coöperatively with these ancient Churches of the East. It has stimulated the Y. M. C. A. to better work along these same lines of coöperation and the World's Sunday School Association to undertake a coöperative relationship in religious education.

"I doubt if anywhere in the world the Episcopal Church has made a greater contribution through a few personalities than it has made through these rather unknown 'missionaries' or 'educational chaplains' or prophets in the Near East."

### Religious Education

THE REV. JOHN W. SUTER, JR.

*Executive Secretary*

THE LENTEN OFFERING provides an opportunity for boys and girls and their parents and teachers to discover the close connection that exists between the two great commandments, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor." These commandments are not so much two separate injunctions as two parts of a single law. You cannot, in the nature of the case, fulfill one without fulfilling the other. If you really love God, you will behave towards your fellowmen on the basis of love rather than greed, jealousy, or pride. As St. John said, "If a man say, I love God, and hateth his brother, he is a liar."

When we think of Lent we think of a season during which we try to find out more about the character of God and endeavor to draw near to Him and bring our lives more perfectly into line with

His purpose. It is therefore a time of self-examination, meditation, and prayer. These exercises suggest a certain withdrawal from the busy hum of daily concerns. The atmosphere of the season is mystical, its power and charm residing largely in its quietude. Its implications, nevertheless, are in the deepest sense social, for the God to Whom we draw near, Whose purposes we try to discover so we may put them into effect, is a God of Love, of good will among men, and therefore One who wants you and me to be something and do something in terms of our relationships to other people. That is why it is appropriate during this season of self-examination and meditation to make ventures of self-denial, that we may in a spirit of brotherliness pour out our gifts of good will, bringing a more abundant life to men, women, and children all over the world.

Here are a few of the questions that we and our children may consider this Lent. What is God like? What does He want? What does He want the whole of humanity to be like? What does He want me to be like? What are some of the things that I must do in order to be what He wants me to be? Is it fair that some people are denied the food, shelter, health, and opportunities for education which are necessary for an abundant life? Are there any wrongs in the world which can be righted? Is there anything that I can do, with God's help, to right these wrongs? Am I always fair? Am I generous? If more people in the world were fair and more people were generous, would there be less unnecessary suffering than there is now? Am I helping as much as I could? What does Christ want me to do this Lent?

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**T**HE *Catechism Today*, by Bishop Oldham, has just been published. Copies may be secured from the publisher, Longmans, Green, New York, or from The Book Store, 281 Fourth Avenue, New York, at \$1.00 each. In lots of ten or more copies a 30 per cent discount is allowed. To these figures add postage.

Bishop Oldham's book is brief, reada-

ble, and "straight from the shoulder". In a vivid and human way Bishop Oldham makes clear to the average Church member the meaning of the fundamental doctrines of our religion. Persons preparing for Confirmation should find this manual extremely helpful.

Miss Tracy D. Mygatt and Miss Frances Witherspoon have done the Church a great service by writing an extremely interesting book, *The Glorious Company of the Apostles, Lives and Legends of the Twelve and St. Paul*. Published in New York by Harcourt, Brace & Co. (\$3.00), beautifully printed, and strikingly illustrated with drawings by Charles O. Naef, this book furnishes the reader with vivid studies of very human men, each of whom in his own way bore courageous witness to the faith.

## Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

**D**URING THE PAST two years the Church has been waking to the great possibilities of linking isolated families or individuals to the Church. Good roads, telephones, radios, etc., are making isolated people more group-conscious, but unless the Church reaches out and includes these people in her family life they are going to find less satisfying substitutes which will weaken the whole future Church life of our city parishes.

Unofficial and official requests have come voluntarily from seventy out of the eighty-seven dioceses and missionary districts of the United States, asking for help in reaching the isolated. Some of these are from members of a parish who have seen the need and vision of a larger parish. Others are for a district and many for the whole diocese. Some ask, "How do we find the isolated people?" Others ask, "What do we do with them?" And those who are looking for help for their diocese want to know the most successful way to organize for the work.

Finding them can be accomplished in many ways. Some methods will work in one diocese and some in another and we have to experiment with a determination not to be discouraged by small beginnings.



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We have neglected these people and we have to prove our friendship by constant seeking and feeding in many cases before they are convinced that we do not want to exploit them. Here are some of the ways that have proved successful:

1. Sending a form letter to all the clergy of the diocese, asking for the names of isolated families, the names of children at missions where there are no Church schools organized, the names of families at places where no regular services or only services at long intervals are held.

2. Writing or asking the district school teacher for the names and Church affiliation of her pupils. If possible the school could be visited in the noon-hour recess, as the Rev. George B. Gilbert of R. F. D. 2, Middletown, Conn., does in his locality.

3. Releasing the clergy for special survey trips of each district in the good traveling weather.

4. Appointing one clergyman for a survey of the isolated districts.

5. Placing a woman missionary in different missions to find the families in surrounding countryside.

6. Asking the families already enrolled to report any neighbors or friends who are interested or might be interested. (This has brought very good results.)

7. Putting a notice in the diocesan papers, asking the members of Church organizations to report any friends or relatives who are isolated or shut-in.

8. Asking the Church Army to come into the diocese and make a personal contact with isolated families, to enroll them for correspondence and other Church fellowship.

9. Asking two students to make a summer survey of the diocese.

The next question is "What do we do with them?" To answer this question we have prepared some mimeographed suggestions, copies of which can be secured free of charge by writing to the Secretary for Home Study, 281 Fourth Avenue, New York. The list is as follows:

1. A small chart showing how the national, diocesan and local committees and organizations can cooperate in helping an

isolated family or individual.

2. A tentative national program for home study which is also suggestive for a diocese, giving future plans.

3. A suggested program for diocesan organization for work among the isolated, showing the committee members and the supplies needed.

4. Two samples of first letters of approach for an isolated family from which a leader could formulate his or her own. (These have been used successfully.)

5. A form of enrollment questionnaire to go with the first letter, to determine the family's needs.

6. A Home Study questionnaire listing courses for adults and young people. (A bibliography is being prepared to go with this, listing the lending libraries from which books may be borrowed for reading courses.) A committee of advisers or guides for these courses could be selected in the diocese, and diocesan credit given to those who wished to work for it, either in the cities or country.

7. A first-year program for a correspondence Church school, which would guide the supervisor month by month in her work. This is planned to use with the American Church series but can be adapted to use with other lessons.

8. A sample of a first letter to send to correspondence Church school pupils, to win their interest and go with the first lessons.

9. A sample monthly report blank for a correspondence school. (This can be sent by the parents to the supervisor.)

10. Suggestions for work among the isolated, for the Woman's Auxiliary and other women's parish groups to use.

11. Suggestions for young people's groups who want to have extension members among the isolated young people who live nearest to their group.

12. A correspondence Confirmation course which can be used for preparing candidates by mail. The Bible and the Prayer Book are the only text-books necessary for the course if there is no fund for other manuals. (A similar course is being prepared for training candidates for Baptism where no personal instruction by the clergyman is available.)

It has been estimated that with the use of the American Church series the cost of materials and postage for a year in a correspondence Church school would be less than fifty cents per pupil. In several dioceses this is paid for by the Advent Offering of all the Church schools. In others the Woman's Auxiliary supports the work and in others it is supported by the diocese as part of its missionary extension work. Where the work has been most successful it has been placed in the care of the diocesan Department of Religious Education and the Woman's Auxiliary, one taking the educational work and the other, social service or other needs. The appointed supervisor of the work should be allowed to attend the meetings both of the Department and the Auxiliary so that she or he may make every effort to make these isolated members of our family feel at home in all branches of Church life and feel fellowship with it through sharing in its worship and work.—EDNA EASTWOOD.

### Africa Notes

**D**URING THESE MONTHS when the Church's attention is concentrated on Africa, there will appear in this column brief mention of new materials available and other items of interest. The recommended book for general reading and study is *The New Africa* by Donald Fraser (cloth \$1.00, paper 60 cents). For leaders there is *The New Africa in My Parish*: How to study Africa; suggestions for individual and group study and parish activities (25 cents). Additional help in planning a parochial educational program on Africa may be secured upon request from Mr. William E. Leidt, 281 Fourth Avenue, New York. Orders for materials should be sent to The Book Store, same address.

**T**HE POPULARITY OF Africa in present-day literature is one of the signs of the times. No current writer has succeeded so well in portraying the charms and the promise of the African, so that they are seen to break like rays of uncon-

### Read a Book

**CHRIST AND SOCIETY.** By Charles Gore. Scribner, 1928. \$2. Obtainable from The Book Store, 281 Fourth Avenue, New York. (May be borrowed from the Lending Library, same address. Books are loaned for two weeks; the only expense to the borrower is the payment of postage both ways.)

Here is a book which should have a wide and thoughtful reading. In these pages, first prepared for lectures under the Halley Stewart Trust, Bishop Gore reviews the present condition of our society, our industry, and our international relations, and sounds the cry, "Repent ye—change your minds." This is a penetrating book, practical and suggestive, which all who are eager to help apply the teachings and spirit of Jesus to modern life will find exceptionally lucid.

querable light through a dark and forbidding day, as Miss G. A. Gollock in her recent book, *Sons of Africa* (Friendship Press, 1928, \$1.50).

Only one with a sympathetic love could have written such a book. Geographically, hers has always been a distant love, for she has never been to Africa; yet one would never guess that she had not spent eager, searching years along forest trails, or examined with minute care the life that is lived in a thousand kraals.

The characters in her African Hall of Fame have been drawn from many eras and regions. She has been partial to none; she has been fair to all. There is the great Askia, a man of peace in the midst of the tumult of war, and one who, in his day, maintained friendship on equal terms with the most cultured men whom the civilization of Egypt produced. There is Osai Tutu Kwamina, first king of Ashanti, famous for administration, against whom many hostile expeditions were launched because he could not tolerate the broken faith of the white man. He it was who judged that the white men must have good hearts because they loved little children. There, too, are Tshaka the Zulu, the Black Napoleon, who is seen to be great even in cruelty and grossness; and Khama the Good, whom no



power could shake from a course of integrity and kindness.

The book is a study in the diversity of gifts. Rulers like Moshesh, who was called the Nation-builder; statesmen like Kagwa of Uganda, under whose hand education thrived and a land was recreated; public benefactors like Aggrey, whose untimely death in 1927 shocked three continents; men of affairs, evangelists, and prophets come in for their share of attention, and render testimony to the sterling but undeveloped qualities of the Negro race.

The closing chapter is a tribute to African womanhood. Here, with a rare touch, the writer shows wherein the real hope of Africa lies. Rackeris, the black Rachel, speaks to us, as she treads the slow approach to death in the sacrificial service of the victims of sleeping sickness; here we see Mama Ekila, the "mother" of the Belgian Congo.

*Sons of Africa* is a golden book to one who loves Africa. All with more than a casual interest will want to own it, for it is one of the few books that is not easily forgotten.—ELWOOD L. HAINES.

TWO PAMPHLETS RECENTLY issued by the Church Missions Publishing Company are also of interest to groups and individuals studying Africa. They are *Dawn on the West Coast*, a play of Liberia (25 cents), by the Rev. Arthur C. Peabody, rector of St. Paul's Church, Newburyport, Mass., and *Francois Coillard* (35 cents), by the Rev. James Thayer Addison, Professor of Missions in the Episcopal Theological School, Cambridge, Mass.

In *Dawn on the West Coast* the author has used the drama as a means of presenting the problems created by the impact of western civilization upon African culture, particularly life in the Liberian hinterland as the missionary comes in contact with it. The play, which requires a dozen or more people, is typical of what a group might write as a result of its own study for presentation to others whom it wishes to interest in the questions con-

fronting Africa today. It is a suitable medium with which to arouse interest, either by its dramatic presentation or as a reading.

*Francois Coillard*, by Professor Addison, meets a long felt need for a short graphic life of one of the great pioneers of the last century. In less than fifty pages the life of Coillard is painted in bold relief. Coillard, with his enthusiasm, his struggles, his steadfastness and his hopefulness as he faced the almost insurmountable task of evangelizing the hostile Basutos and others, is made to live again in Prof. Addison's monograph. Everyone concerned about the spread of the Kingdom will find it of supreme interest and value, especially in this year of Africa study.—W. E. L.

### Field Department

THE REV. C. E. SNOWDEN,  
Executive Secretary

THE MANUSCRIPT OF *Our Common Life*, the Rev. Dr. Karl M. Block's book on stewardship, is in the hands of the publication committee and will be printed in time for summer study classes. This book is presented with the hope that it may fill the need of a text-book for classes for men. Write The Book Store, 281 Fourth Avenue, New York, for copies.

### Speakers' Bureau Invites Suggestions

THE DICTIONARY GIVES one definition of "service" as "aid or kindness rendered to another."

The mainspring of the Speakers' Bureau is service. It is therefore essential that we know whether or not our service is really an aid or kindness rendered to another. We realize the value of constructive suggestions and shall be pleased to receive them. Practical use can be made of such comments. Only by this means can we know if our work is of value to individual parishes within the Church.—J. M. MILLER, *Secretary*.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## Meeting of the Executive Board

### Special Notice

AT THE FEBRUARY board meeting, the treasurer of the Corporate Gift reported \$3,780.93 on hand. This is a good beginning because many diocesan branches had to wait for annual meetings before determining what they would do about this new Corporate Gift, but it is a long way from the \$25,000 which we hope to have for the church in Santo Domingo by Easter. Will all diocesan treasurers remit this money to the national treasurer of the Corporate Gift, Miss N. H. Winston, 1416 Willow Avenue, Louisville, Ky., as soon as it reaches them? "He who gives promptly, gives twice."

ALL BUT FOUR of the eighteen members of the Executive Board were present at all or most of the sessions of the February meeting. Communications received included a number of letters from many parts of the country, welcoming the new members of the board and the new secretaries on the staff, and pledging loyalty to the whole work of the Auxiliary. The new secretaries were presented to the board as this was the first meeting after their acceptances had been received. The following resolution was adopted unanimously:

Whereas, Miss Laura F. Boyer has given nine years of faithful and efficient service in the development of the educational work of the Church, and

Whereas, the Executive Board of the Woman's Auxiliary recognizes the excellent results accomplished by Miss Boyer,

Therefore be it resolved, that the Executive Board records its grateful appreciation of Miss Boyer's valuable contribution to the Woman's Auxiliary and to the Church at large.

The board received much help and inspiration from various speakers. Bishop

Murray gave a most interesting account of his visit in Haiti. He told of his plans to secure \$15,000 for the building of a bishop's house in Port au Prince, and the Executive Board voted to give him \$1,500 from the Emery Legacy. This Legacy is a bequest of \$50,000 to the Missionary Society for the Woman's Auxiliary, left by Mrs. Mary M. Emery of Ohio.

Dr. Franklin and Dr. Wood discussed special problems in detail. Dr. Lathrop, who has just issued a booklet, *Short Meditations on the Lord's Prayer*, in mentioning this spoke also in appreciation of the fact that the Auxiliary, with all the development of its activity, has never ceased to promote the development of the devotional life; it is a primary conviction of his Department that social service emerges from individual personal devotion to our Lord. Miss Eastwood of the Department of Religious Education made a number of practical suggestions as to ways in which the Auxiliary could assist the work of the Church among isolated people. Mrs. Harper Sibley made a most inspiring report of her attendance at the Jerusalem Conference a year ago. Miss Lindley brought vivid first-hand information about the work she had seen during her recent visit in Porto Rico, where she had gone to teach in the conference for Church workers, and in the Canal Zone, Haiti and Santo Domingo. It is hoped that some of these experiences may be shared with readers of THE SPIRIT OF MISSIONS.

Much of the time of the sessions was taken with resolutions referred by the triennial meeting, and with reports of committees who met between sessions, and with the action growing out of their reports. A new committee on field work is to assist Miss Beardsley in planning that phase of the work. The committee



## THE NATIONAL COUNCIL

on personal religion and evangelism has in hand various methods for promoting that work, which will be communicated in detail to the diocesan branches. The committee on the Corporate Gift reported, in round numbers, \$1,649 received for Santo Domingo; \$1,941 undesignated, probably understood by the givers as for Santo Domingo; \$191 interest on deposit (mostly from December when there was still on hand a considerable balance of the last Corporate Gift), a total of \$3,781. Enthusiastic approval of the various objectives of the Gift has been expressed in many parts of the country. The Emery Fund continues its quiet, beneficent work; two appropriations were made from it, and the usual provision was made for certain scholarships at next summer's conferences. Five United Thank Offering appointments were recommended, two in Oregon, one each in Cuba, North Texas and Texas, the last one conditioned on the completion of papers. The publications committee is undertaking to produce certain leaflets or articles in *THE SPIRIT OF MISSIONS* on subjects about which there is need and demand for additional information, such as secondary Church schools, the Church training centers (the two under the direction of the general Church, Windham House and the Tuttle School, and the deaconess schools, through which the Auxiliary works), annotated reading-lists, the program work of small Auxiliary branches, and the work of the whole Auxiliary in terms which may be understood by women who as yet know practically nothing about it.

Two problems were presented in the

reports of the educational secretaries: How to correlate the work of the departments of the Council for the education of the adult and how to extend education among a larger number of people. Discussion following the reports centered about the question of how to interest young women in Church work through the Auxiliary. Suggestions were offered out of the experience of the Executive Board members.

In connection with the Supply Department, the basis of the valuations placed on boxes of second-hand clothing varies so much in different dioceses that a uniform and really accurate total report is impossible, and it has therefore been decided hereafter not to place a valuation on the boxes of second-hand clothing.

Other aspects of the Church's work which were emphasized and commended to the women of the Church were the Good Friday Offering, the need of more parish offerings for the Porto Rico and Florida Hurricane Fund, the maintenance of standards for U. T. O. appointments, scholarships for the Madison summer school for women workers in rural fields, the presentation of the Church's work in the Church's secondary schools. The whole subject of recruiting was placed on the agenda for the April meeting of the Executive Board.

The \$3,000 cut in the Auxiliary budget, made necessary by the inadequate pledges from the dioceses for the whole work, will be effected by reducing the amount available for travel by \$1,500, the amount for printing by \$1,000, and the discretionary fund by \$500.—G. W. B.

**T**HE Index to *THE SPIRIT OF MISSIONS* for 1928 has been printed and copies have been mailed to all libraries on the mailing-list. Subscribers may obtain free copies on request by addressing *THE SPIRIT OF MISSIONS* Business Office, 281 Fourth Avenue, New York.

**M**ANY readers have noticed the absence from these pages of the long list of leaflets and other publications of the National Council, the Departments and the Woman's Auxiliary, which appeared here from time to time. The list became too long for inclusion in the magazine, but it has been issued as a separate leaflet, *On the Church Book Shelf*, and may be obtained from The Book Store, 281 Fourth Avenue, New York.

# The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambricht,  
1006 Temple Building, Rochester, N. Y.

## A YOUNG PEOPLE'S CRUSADE

THIS IS AN account of an experiment which is still going on and which will have to be evaluated very carefully before the idea will have been proven worth while, and the mechanics of carrying it through perfected.

Last June a group of young people representing parishes of the two dioceses of Ohio and Southern Ohio met for a program-building class at the Gambier Summer Conference.

"What shall our programs be next year?" "We are tired of the same things; can we do something different?" "Can't we do something worth while?" were some of the questions this group wanted to try to answer.

Meanwhile the Department of Religious Education of the Fifth Province had appointed a committee to experiment with a follow-up of the Bishops' Crusade for young people and for children. A member of this committee was one of the two adult leaders of the Gambier class. She presented the idea and told of the desire of the province that some young people's group catch the vision of a Crusade and undertake to build and carry out an experimental program.

There was some discussion, with the result that the group went on record as wishing to be experimentalists with the Crusade idea. The first task was the formulating of a purpose. The following was the result:

A. Identifying one's self with Christ as a great spiritual adventure.

B. The daily following of Christ as a challenge to the world.

C. The offering of one's self as a channel through which Christ may reach others.

Next day the group organized for ac-

tion and the work began. The meeting place was a large assembly room with adjoining smaller rooms. These rooms had been equipped with such books, magazines and other materials as might be helpful in the building of a program. Every person received a large mimeographed calendar of the dates of meeting nights, from September to June, with space opposite each date for copious notes.

The year was divided into five sections and a theme suggested for each as follows:

1. September to Advent to be used as a time of preparation, all the programs to be planned to instruct and explain and to inspire all members in regard to the Crusade, with

2. The First Adventure, The Adventure in Service, Advent and Christmas.

3. The Second Adventure, The Adventure in Fellowship, Epiphanytide. Programs to be planned specially to interest new young people; theme, "People who have adventured for Christ." This to be a special time for emphasis on reaching others.

4. The Third Adventure, The Adventure in Worship, for Lent. The programs to be planned to bring all young people to a closer understanding of the spiritual life.

5. Easter to June, Fulfillment, time of evaluating, checking up, and studying results.

We decided to work in four committee groups, worship, fellowship, service and study. Each person chose the group with which he wanted to work and, with the other members of his group, retired to one of the smaller rooms, with an adviser chosen from the young people's workers at the conference, to begin work. The two adult leaders of the class acted as advisers for the whole plan.

For the remainder of the eight days of



## THE NATIONAL COUNCIL

the conference the schedule for the fifty-minute class period each day was usually as follows: Opening devotions, arranged and conducted by a member of the class; reports of group conferences of the day before; correlation of the worship, study, fellowship and service suggestions into complete evening programs; discussion of the same; the settling of such difficulties as might come up, such as who would be responsible for membership campaign plans or for suggestions for decorations; and the adjournment to committee rooms for further group discussion.

It proved to be great fun and before many days passed the walls were decorated with shields and banners, posters were being made and anyone passing along the path while our class was going on might have heard us singing our Crusade songs.

As the program grew it reflected other classes that were being given at the conference. Some members of the group came back from Dr. Case's lecture on teaching through life situations, insisting that some of the discussions incorporated in the program use life situations, and they started to hunt some. The same held true of the missionary and recreation instruction the young people were getting in other places on the campus. The result was that service projects, short worship services centering around such themes as love, friendship, peace and humility, ideas for progressive dinners, campfire services and many other suggestions came from the group.

The final program, at the end of ten sessions, was of course a hurriedly and roughly drawn-up year's program, which had to be rounded out and sent to all groups by the diocesan department, at the beginning of each adventure but, such as it was, it was a program dear to the hearts of the makers for they knew all about it, could explain it to others, and they carried it home with great enthusiasm.

The Crusade has been carrying on in both dioceses as planned but the remainder of this report concerns itself particularly with its development in the Diocese of Ohio.

During the period of preparation the program was taken to those who had not been represented at the conference. This was done very often by some of the original group who volunteered as speakers, and sometimes by one of the advisers.

Every year our young people come together over Thanksgiving week-end for their annual diocesan convention. The theme of the convention this year was "The Crusade of Youth." Our special speaker, Canon Prichard of Mt. Kisco, N. Y., reminded us that all Crusades bring us eventually to our homes, where a Crusader finds some of his hardest tests. The Rev. Mr. Jatho, chairman of our diocesan Department of Religious Education, told us that the indifferent follow the I-don't-care road or the easy way, the coward follows the I-am-afraid way and the Crusader follows the "Way of the Cross," the hard way. A pageant in pantomime, "The Glorious Adventure," written by the Rev. F. M. Adams, was then acted by our young people. Bishop Rogers read the pageant and concluded with a beautiful service of dedication, with which the Crusade was officially begun. The next morning our Corporate Communion was preceded by a short preparation service. Dean White used Ephesians vi:13, "Wherefore take unto you the whole armor of God," and told us of the help that God gives us for our Crusade. Group conferences Saturday morning were planned to help delegates understand and carry home suggestions for the carrying through of the Crusade program.

Then the delegates went back to their parishes and held parochial services of dedication for those who could not leave home, and the Crusade was really on its way.

Since then we have tried to inaugurate each adventure with some special district or regional get-together. Epiphany parties or a Service of Lights were held for the Adventure in Fellowship, and the Adventure in Worship will be started in many places with Church services entirely conducted by the young people.

The Crusade has not been successful everywhere, but even where it has not

## THE SPIRIT OF MISSIONS

they are aware of the work and interest of others. Some young people's organizations have so acquired the bad habit of being nothing but social clubs that patience will be needed to guide and wait until they, too, see the wisdom of something worth while and find that a balanced program keeps them happiest.

But the enthusiasm was greater than we expected because the program is their own and because it has an inspiring purpose that takes them out of themselves. They find that "Crusading" enters into all their experiences of living, because the program is concrete and adaptable and there is a general feeling of working together on something big about which they may exchange ideas and compare notes, and the criticisms of which they may share and enjoy.

One young man declared the program "too religious." This led to a discussion of religion versus piousness, which brought out statements from some of the group that religion to them was like a garment, to be worn on Sunday and laid away on Monday. The group finally arrived at the conclusion that religion affected all of life.

A clergyman reports that his young people have never seemed so interested

and that their discussions have never been so worth while.

One original group opens its meeting each week with all the chairs arranged in the form of a shield. This same group has made up Crusade songs, held "Castle Balls," and arranged a tournament of indoor games.

Several churches have more members in their young people's groups than last year. Something definite to do and some purposeful plans seem to be attractive.

But it is really too early for us to know of any definite results. Some values will never be known, but we do know that some places have already been helped.

Some of the members of that original program-building class are keeping a record of their findings as they use the program. We all plan to meet at Gambier again next June. Everyone is coming with his criticisms and his suggestions. Then we will tear down the old program and build a new, better one for next year. We invite anyone interested in "Crusading" to join us there in June, to share in our plans for "Crusading On."—VIRGINIA C. ZIMMERMAN, *Executive Secretary, Department of Religious Education, Diocese of Ohio.*

### National Student Council

Correspondence may be addressed to the Secretary for College Work, the  
Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

1766

WHEN GEORGE WHITFIELD returned from one of his tours of America, he went to see John Witherspoon in Scotland to try to persuade him to accept the presidency of the new Princeton College in New Jersey. Among other things, he said to him, "Over here, education is the privilege of the few who take religion for granted, over there every gowmsman is a potential *legion* for God."

THE LEAST OF THESE

However indifferent students may be

to all of the implications of organized religion, they do understand and feel the need of the least of Christ's brethren, those whose cause is so stoutly championed by our Church's Department of Social Service of the National Council. Students are more sensitive to social righteousness and to practical sympathy than to almost any other cause of the Church. For those who want to enlist students, the Department of Social Service might be a splendid first contact. Dean Lathrop and Mr. Holt are anxious, for their part, to come into contact with



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undergraduates and seminary students who want to give their summer to work of a social character. They are in touch with all kinds of opportunities, with Dr. Keller of the School of Social Service in Cincinnati, with Mr. Boisen of the Worcester State Hospital, and with many others. Those who want an address or a conference on any phase of their problems, or who want to make inquiries, should address the Rev. Charles N. Lathrop, D.D., at the Church Missions House, 281 Fourth Avenue, New York.

### NEW BOOKS

The first edition of the *Book List for Students* was exhausted but a new one is ready for any who want copies.

*A Wanderer's Way*, C. E. Raven, Canon of Liverpool Cathedral. Holt, 1929, \$1.75. The story of his spiritual pilgrimage.

*Letters to a Niece*, Baron Friedrich Von Hugel, with an introduction by his niece, Gwendolen Greene. Dutton, 1928. \$3.00. The light and love of a real Father in God, who was also a great scholar and saint.

### U. T. O.

The second college worker for women students under the United Thank Offering will probably have been appointed by the time this issue appears. She is Miss Rachel Sumners who goes to the University of Texas. Someone ought to get up a Thank Offering for the United Thank Offering.

### TOUJOURS L'AUDACE!

Bishop Remington of Eastern Oregon brought the dash and joy of his part of the country into the colleges of the East on his recent tour. He went to the University of Virginia and to Yale and Harvard, and visited several schools.

### ALEXANDER KIRKLAND BARTON

On December 30th, 1928, in Christ Church, Baltimore, a litany desk was dedicated to the memory of Alex Barton, who died in the student work at the University of California. The desk is flanked by kneeling figures. On one side is the figure of a mail-clad crusader leaning on

his sword; on the other, that of a priest, holding a chalice. Under his name appear the words, "Crusader, Priest, Inspirer of Youth." Alex Barton was born in Baltimore County, and was educated at the Boys' Latin School, Johns Hopkins and Harvard Universities, and at the Episcopal Theological School in Cambridge. He was a Rhodes Scholar at Oxford from 1919 to 1921. During the war he served at the front as a lieutenant of field artillery in the Rainbow Division. He spent one year as student chaplain at the University of California, where he died in his thirty-first year.

Another student pastor writing of him says, "And now as I look on my mantle-piece at the passion in the glance of that young man, and think of the story of his life, it is not Alex that is there; but Someone greater calling to the cause he loved with a brave and wonderful love."

### LENTEN OFFERING

See page 165 for an account of work in Arizona, made possible by the students' 1928 offering, under the leadership of the St. Paul Society of Princeton.

### BROTHERHOOD OF ST. ANDREW

In many colleges the need is felt for a definite organization of students which will have the right emphasis for something in which the method will not swallow up the motive. The Brotherhood of St. Andrew might well fill this need as it does in colleges like the University of Virginia. The officers of the Brotherhood are prepared to give personal aid to any groups that may wish to start chapters. Mr. H. Lawrence Choate of Washington, D. C., president of the Brotherhood, and Mr. Leon C. Palmer, general secretary, stand ready to visit Church representatives who are interested in the formation of chapters among students or faculty or both. Communicate directly with Mr. Choate at 925 Fifteenth Street, N. W., Washington, D. C., or with Mr. Palmer at 202 South Nineteenth Street, Philadelphia.

### Toc H

For those who know what Toc H is, it is unnecessary to explain it. For those

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who do not, it would be robbing them of a rare treat to tell them before they had a chance to hear the story from "Pat" Leonard. The Rev. M. P. G. Leonard is one of that small company who can spread the Gospel without preaching it, and then can preach it, too. Toc H is the answer in some colleges, as the Brotherhood is in others, as to what can be done with a group of men who are serious about Christianity. Pat Leonard's address is 1324 Eighteenth Street, N. W., Washington, D. C.

### ORDER OF THE SANGREAL

Still another group whose purposes and plan of work could commend itself to our campuses is this order, founded by that knight of the free-lance Christian warfare, Irwin St. John Tucker. Priest of the Church, journalist, and Grand Master of the Order, he has a spirit that will infect any student groups that can get in touch with him to find out about the work of the Order. His address is 6 North Michigan Avenue, Chicago, Ill.

### SCHOLARSHIPS OFFERED

The New York School of Social Work offers several scholarships of \$150 to juniors in college. The scholarship gives the recipient a six weeks' course during the summer. If you are thinking of the ministry or social work as a career, this six weeks will be an excellent chance to learn the modern approach to social problems and to get a foretaste of your future work. Details may be secured from Walter W. Pettit, Ph. D., assistant director, 105 East 22nd Street, New York City.

### RURAL WORK

Some college students who desire vacation work will probably be interested in opportunities for service to the Church which may be presented this coming summer, in the form of trips to rural sections for the purpose of discovering isolated families, learning their various needs, and finding those to whom Home Study Courses would be valuable. At the same time, it would involve seeking out candidates for Confirmation and linking them up with the bishop. Some knowledge of the Church, would, of course, be required

in order to get the desired information. In other words, it means taking a religious census of the countryside. Miss Edna Eastwood or the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, will be glad to try to place students in this kind of work next summer.

### TEXAS STUDENT COUNCIL

The Diocese of Texas, under the leadership of Bishop Quin and the Rev. Harris Masterson, has been doing for years a most effective piece of student work through its Diocesan Student Council. Students are welcomed to the Diocesan Council, and while holding separate meetings during its business sessions, they are an integral part of the inspirational and social sides of the annual council. The impact of the Church on the students and no less the students on the Church is mutually helpful, as was brought out very clearly at the last meeting, held January 11th to 13th.

The Rev. Leslie Glenn attended this conference and went from there to Rice Institute at Houston, and to the following colleges: Texas A. and M., Texas College of Industrial Arts, Texas Tech., University of Oklahoma, University of Illinois. He also had contacts with some of the other colleges through the diocesan conventions of Oklahoma and North Texas, which he was privileged to attend, and through a visit to the parish of the Rev. Valentine Lee in Dallas.

### COLLEGE RETREAT

A group of Harvard undergraduates spent the week-end of February 17th in a conference retreat under the leadership of Bishop Booth at the Bishop's house at Burlington, Vermont. Two students at the Episcopal Theological School, John Crocker and Anson Stokes, were responsible for interesting the students.

### STUDENT MOVEMENT CONFERENCES

A special effort is to be made this June at all of the conferences of the Student Division of the Y. M. C. A. to have a large attendance of theological students. Men of the right spirit could be the leaven in the lump at these Church student gatherings. The seminarians who



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may be interested in attending one of these conferences should write to the Secretary for College Work or see the following men: Henry Ely at General; John Crocker at Cambridge; Moulton Thomas at Virginia; Joseph Fletcher at Berkeley; the Rev. L. J. Bailey at Bexley Hall, and the Rev. Penrose Hirst at the Pacific Divinity School.

### SOUTH DAKOTA

The Rev. Carter Harrison has accepted the call to the Church in Brookings, S. D., where the State College is located. It is for the University of South Dakota at Vermillion that the Student Fund is being raised and it is good to know that these two centers in South Dakota will go forward together.

### NEW ENGLAND CONFERENCE

Twenty-one of the clergy of New England working in college communities met at St. Martin's Church, Providence, on January 30th, for an all-day conference on the problems of college work. The delegates, who were later joined by Bishop Perry, were the guests of St. Martin's Church.

The conference was led by the Rev. Elmore M. McKee, chaplain of Yale University, and the Rev. Cyril Harris, professor of English at Brown University, and formerly Episcopal chaplain at Cornell University.

The general subject of the conference was "What Are Thoughtful Students Thinking About?" and included the discussion of such subjects as sin and salvation, with special reference to the teachings of what is known as Buchmanism; prayer and the use of the Bible; the Person and authority of Jesus; and the idea of God, with special reference to the modern theory of behaviorism, which has today such a strong hold upon the minds of students.

The conference was planned and called by the Rev. Malcolm Taylor, general secretary of the Province of New England, and is the third conference of the kind that has been held, the former ones meeting in Boston and Worcester. The large attendance at these conferences shows how much they are appreciated by the clergy facing the difficult problems of college work.

## Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

### The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*  
25 South Street, New York, N. Y.

THE CHAPLAIN OF the Seamen's Church Institute of Newport writes that he must be ready at all times for any kind of duty, sad or glad. One of the glad duties of the past month was a baptismal service on a coal barge, two babies and two older children. A tug was due to appear at any time, and two barges were tied together with three children on one and one baby on the other. The parents were very happy and we shared the happiness with them.

IT WILL BE of interest to those who are interested in the development of our work in Manila to know that the Manila Post Number One of the American Legion at a regular monthly meeting voted to sponsor the local Seamen's Church Institute for the coming year and undertook to raise a thousand pesos to meet a current deficit.

The Seamen's Institute cares for the destitute American seamen who may be stranded in that distant port. It has been partially self-supporting up to the present, but the work being done by it has developed so fast that the difficulty of raising funds has increased and the Institute is compelled to look for part of

this support from the United States. The present building in Manila being inadequate, a building fund has been created which at this present date amounts to approximately \$4,500, which is now on deposit in a New York bank, and all funds raised by the American Legion over and above the amount pledged for the annual deficit will be added to the building fund. A new building large enough for the demands of this fast-growing port is the chief thought now in the mind of the Bishop and Board of Trustees and it is hoped the near future will see the Seamen's Church Institute of Manila well housed and equipped for a more active work.



THE FOLLOWING LETTER has a special significance because it comes from a retired Navy commander, one who knows seamen afloat and ashore:

"Nothing will give me greater pleasure than to contribute to your noble Seamen's Church Institute of New York. No one can estimate the good it does and the mantle of protection it throws around sailormen.

"I wish your institution were twice as large as it is and appropriately endowed.

"I take pleasure in enclosing herewith my mite, with best wishes for continued success of your glorious achievement."

## Guild of St. Barnabas

370 Seventh Avenue, New York, N. Y.

THE FORTY-SECOND ANNUAL council of the Guild of St. Barnabas was held at St. Stephen's Church, Wilkes Barre, Pa., January 30th and 31st. Delegates were present from thirteen branches; naturally, they came from the nearer sections of the country, but they included Massachusetts, New York, New Jersey and Ohio, as well as Philadelphia and other parts of Pennsylvania. The Rev. Dr. Howard Chandler Robbins was elected chaplain general, an office corresponding to that of president. Bishop Rogers becomes honorary chaplain general. Four vice-chaplains were elected, Bishops Stearly and Page, Dean Francis White and the Rev. C. T. Walkley, D. D. Miss Catherine McGath-

ery was elected treasurer. The office of general secretary was left vacant for the present. Provision was made to continue the central office, at 370 Seventh Avenue, New York City. The Rev. Dr. Carroll M. Davis is the Guild's representative on the national commission of coöperating agencies.

The American Guild has sixty branches with about 6,000 members, who are nurses and associates. The Guild came to this country from the Church of England, in which it is a long-established organization.

## The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*  
22 W. 48th Street, New York, N. Y.

THE FOLLOWING INCIDENT, coming to us from western New York, is one of many that bring variety to the routine of keeping a card index, packing and shipping reading matter, etc. It is one of the answers to the question often asked, whether C. P. C. effort really does count with those we try to help.

### "OTTO"

We shall have to go to a County Home to find Otto, a gentle, soft-voiced gray-haired old man who has found joy in service. Once a month an Episcopal Church clergyman in the nearby city goes to the Home for a Communion service. It is a wonderful service, for the maimed, the halt and the blind; some have to be helped to the rail; others who cannot kneel, stand, but all are eager. Then the singing, their whole heart is in it! Otto, although he is not a communicant, takes great pleasure in having everything ready for those who are. The rails and table are placed, the piano opened, the prayer books and hymnals are given out. After the service there are lots of magazines to be given into eager hands. Here is where Otto first came into prominence, for he always asked for a woman's magazine. Why a man in a County Home should want a woman's magazine excited our curiosity and we made inquiries to find that Otto's great delight was to embroider! The materials he was able to procure were so poor that although his

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work was wonderful there was no sale for it. This fact appeared in a C. P. C. article, and fine materials began to pour in. The article touched the heart of a lady in Washington who subscribed for *The Modern Priscilla* for Otto, and here is where his troubles began! By some unknown means his magazines were purloined by the women. It was suggested that he hide them under his mattress, which he did, but they were discovered; then the pillow-slip with magazine side turned to the head of the bed was advised, but evil eyes pierced that hiding place. Now the solution of the problem seems to be a suitcase, with good lock and key, where Otto can keep his treasures. A visitor to Otto in his ward preached a little sermon before some of the possible purloiners, who were present, on "do to others as you would they should do to you," hoping for good results, but no fruit has matured as yet, although we have hopes.



REQUESTS ARE ALWAYS coming for books that are either out of print, or are a part of so many personal libraries that there is hope that some library can spare them. The first group cannot be bought, and the second group should not if they can be secured by gift:

*Historical and Religious Value of the Fourth Gospel*, E. F. Scott.

*Paul the Traveler and Roman Citizen*, Wm. Ramsay.

*The Priest's Prayer Book*, Littledale & Vaux.

*History of the Protestant Episcopal Church*, Tiffany.

*Harmony of Collects, Epistles and Gospels*, Melville Scott.

*The Militants*, M. R. S. Andrews.

*Big Tremaine*, M. Van Vorst.

*The Crossing*, Churchill.

*The Gaspards of Pinecroft*, Connor.

*Book of Martyrs*, Fox.

*Barren Ground*, Glasgow.

*Hereward the Wake*, Kingsley.

*The Oregon Trail*, Parkman.

*The Jungle Books*, Kipling.

Any of Fabre's books on insect life.

These few wants represent Porto Rico, North Carolina, Virginia, Tennessee, South Dakota and China.

## Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 So. 19th Street, Philadelphia, Pa.

A NEW PROGRAM for juniors has been adopted by the Brotherhood of St. Andrew and a *Handbook* embodying the new plans has been issued by the national headquarters. Provision is made for training in worship through individual and group devotions; plans for Bible reading and study are given; practical programs for personal service by the members are worked out in detail, and suggestions as to recreational features are offered.

A special feature in the new *Handbook* is the provision for a period, at each Chapter meeting, for definite instruction in Churchmanship, principles of Christian living, and life problems of boys. All necessary material for these is provided by the Brotherhood.

Emphasis is placed on coöperation with the Church school and on cultivating the habit of regular Church attendance. The national Brotherhood office will issue certificates quarterly and annually to those who attain the required standard in these respects. Instruction and suggestions for personal devotions in preparation for the Holy Communion are provided.

A copy of the new and enlarged *Handbook* for leaders and members, giving the program as adopted by the National Executive Committee of the Brotherhood, will be sent postpaid on receipt of twenty-five cents.

## The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,  
*Recording Secretary*

2103 Main Street, Jacksonville, Florida

ADMISSIONS INTO THE Order the past month show a growth above normal. The fact that in one month seventy have signified a desire for a "vocation and ministry to work for Him" through this Order is cheering to members and must prove reassuring to leaders who see the small number of personal workers as compared with the need.



## THE SPIRIT OF MISSIONS

We wonder if the new members, on reading the month's total, may feel there is any special significance in that number. What might not be accomplished if they started out in apostolic simplicity to spread His Kingdom as did "the seventy" of old!

Since looking well to personal preparation is a requisite in personal work, some form of systematic study is regularly carried on. The book selected for general study this season is one which lends itself easily to a discussion course in personal religion. It is *Christ in the Common Ways of Life* by the Rev. C. S. Woodward, Canon of Westminster.

Abundant evidence is seen of the author's aim to assist those whose desire is to test their own lives by the One Perfect Expression of Christian living and to relate life to creed in a way to draw others into the Kingdom.

A *Discussion Course* based on this book has been prepared by Miss Laura F. Boyer for the Daughters of the King. Both this (price, twenty-five cents) and the text-book (price, \$1.00) may be obtained from the Daughters of the King, Room 305, 150 Fifth Avenue, New York. The two books provide a course for individual study as well as for classes.

That recognition of the value of the book is not confined to the Daughters of the King is shown by the orders being received from others.

### The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*  
15 E. 40th Street, New York, N. Y.

A DESCRIPTIVE LIST of the four hundred plays in their lending library has just been published by the Girls' Friendly Society. A great variety of plays are included ranging from amusing farces to effective pageants. Many of them are distinctive for literary quality as well as for dramatic value. They are conveniently indexed under the following headings: Plays for Children (Candidates); Plays for Girls and Women; Plays for Mixed Casts; Plays, Services, and Cere-

monies for Holidays, including Christmas, Easter, and miscellaneous occasions; and Plays of International Interest, including Americanization plays, missionary plays, and folk plays. In addition, there are books on songs, costumes, and the technique of production. The G.F.S. dramatic library is constantly being increased by the addition of new plays.

This descriptive catalogue may be secured from the national office of the society for twenty-five cents. The plays may be borrowed at the rate of five cents a play for two weeks with an additional charge of five cents per play for each week overtime.



A NATIONAL CONFERENCE for G.F.S. leaders will be held in Kansas City, Missouri, April 12th to 17th. This conference will be followed by the annual meeting of the Board of Directors, G.F.S.A., April 18th and 19th. Last year the conference was held in Washington at the new national center of the society. For the three or four preceding years it was held in or near New York City. In moving it to the Middle West, those leaders who cannot come east will be given the opportunity to meet many of the national officers, to confer with the national heads of departments, to take part in the classes and meetings, and to hear the outstanding speakers who are being secured. The details of the program will be published in the G.F.S. magazine, *The Record*.

### Church Mission of Help

MRS. JOHN M. GLENN, *President*  
27 W. 25th Street, New York, N. Y.

BISHOP OLDHAM delivered the following address at the recent annual meeting of the Albany CMH.

PERSONALLY, I AM very glad this Church of ours has an organization that is doing such thoroughly first-class work of its kind. You know they say that college women, and perhaps to some extent, college men, are not going into the work of the Church but into the Y. M. C. A., college settlements and into

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the different branches of social work, etc., implying by this that such work is more scientific and up to date, and that the Church is behind the times. Still I feel as though the Church has something those enterprises cannot give. The CMH is happily able to combine the two. I do not mean to say that the work is perfect, but only to say, from my own observation of the standing it has among welfare workers, the respect that is held for it by state officials, judges in the different courts, and probation officers, that it is worthy of your support. CMH enlists the services of eminent physicians, some of whom are on our board, of eminent psychiatrists, who are willing to give of their time and skill to help in the work with the girls and young people CMH is trying to help, and these men would not do this unless the work was worth while. I am really proud and happy to have here work that merits the respect and support of a thoroughly first-class enterprise, and can compare in its line with any similar work anywhere.

I have often been amused at the way the secretaries of CMH go into the little towns and rally around them all the workers in the place, the justices of the peace, overseers of the poor, etc., and often have to instruct these officials in the law and in what to do, finally getting done what they set out to do. I am happy that this diocese has such an excellent unit and was able to be of influence in helping the organization in other dioceses, especially in Vermont and Central New York and perhaps in others. First, then, I am proud of the CMH because it is a thoroughly first-class organization which merits respect.

My second thought is that I like it because it is so direct in its methods. It is said that we are living in a machine age, and sometimes there is so much machinery, even in social contacts and Church work, that it is hard to get into direct contact with the individual, which is really needed most, and we have to go through so much formality before we do it. CMH takes the individual in desperate need, sometimes outcast by many estimable people who call themselves

Christian—which I could never understand—and in the name of the Church CMH holds out a sisterly hand, puts a motherly arm around these children. That is all they are—children. I was amazed when Miss Penrose told me the age of these girls. At one time CMH worked mostly with girls between 20 and 26; now their ages are from 14 to 18.

I don't know of any time, in my lifetime at least, when such an organization was so terribly needed. The temptations are more than they have ever been; parents seem less careful than formerly, and home life itself is changing. The old home with the father, mother and children spending the evening by the fireside is becoming less and less common. So many things tend to bring down the standards. Much of the teaching in some of the universities, magazines and newspapers tends to undermine the morals and principles upon which we of the previous generation were brought up. Morality must be rooted in religion and belief in God. If you let that go, there is no basis for morals, nothing but expediency. These young people are deserving of our sympathy more often than of condemnation. CMH realizes this tremendous need and is doing its little part. My conviction is that if it solved only one case in a year, it would be worth many times the amount of the budget.

We cannot measure those things with money. I know of many cases when girls have been put back into society and have become completely rehabilitated. It is a truly Christian and human work.

This work, I am sure, is definitely and thoroughly scientific and Christian and I am happy to give my testimony to its value. So far as I know and have been able to observe, the present staff of the CMH is an admirable one. Those who work there are conscientious and interested and give of themselves willingly and should be encouraged. I repeat, CMH is worthy of all our support and we have a right to be proud of what they are doing. I hope some day the diocese will finance the work more generously. In the meantime it has to depend on the support of individuals. It needs a larger

## THE SPIRIT OF MISSIONS

staff. It cannot handle all the case work that the diocese has for it. But the work is on a sound basis and we will keep it to a limit, taking care not to expand too much and keeping within our financial budget and within our ability until we can get more of both to go on with. Rest assured that the work is done conservatively and thoroughly and that it is a work that is worthy of our support.

### Commission on Evangelism

THE RIGHT REV. THOMAS C. DARST, *Chairman*  
509 Southern Building  
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THE DIOCESE OF CENTRAL NEW YORK, under the leadership of the Right Rev. Charles Fiske, D. D., laid out a program for evangelistic work early in November, 1928. This has been followed by further plans made in the districts and parishes until practically the whole diocese is taking an active part in the movement.

The Bishop appointed as the Committee on Evangelism in the diocese, the Suffragan Bishop, the Archdeacon and the deans of each of the five districts. In accordance with the plan outlined at the first meeting, Bishop Fiske gave an inspirational address to practically all the active clergy of the diocese, meeting in Syracuse, December 4th, which was followed by a discussion led by several of the clergy. Letters were sent by the Bishops and committee to the head of each organization in the diocese, asking their coöperation in the plans made by the district committees. Lay officers of each parish and mission received an additional letter from the Bishop regarding the evangelistic effort. A special prayer for evangelism was prepared by the Bishop to be used throughout the diocese.

A committee of three members was appointed in each district to act with the Dean to decide upon methods to be used locally. These committees have formulated various plans and are at present engaged in seeing that they are carried out.

One district committee places emphasis upon private prayer during Lent on the part of every individual clergyman and

layman, and has selected a special prayer for their use. They also are entering upon a plan for concerted action of intercessory prayer each day at noon. They urge that the clergy make pastoral calling a part of their special discipline and service.

Another committee has planned a course of sermons extending from January 27th to March 24th, inclusive, using the same topic in all the churches in the vicinity each Sunday. They have inserted a united advertisement in the newspapers giving the topic and hours of service in each of the parishes taking part. The district has made a canvass for pledged church attendance during the Lenten season, which produced excellent results.

In another district, where there are several distant cities, the evangelistic work is being arranged through three centers. In several of them a concerted effort for church attendance and special acts of devotion during Lent is being made. In one city, a committee consisting of the rector and members of the vestry are taking active steps in this campaign for personal evangelism.

Another district, under its dean and special committee of three, held an evangelistic group discussion and planned to follow that up with a special effort in the individual parishes.

In a number of the parishes of the diocese, it is planned to hold missions, while in many of them the usual Lenten arrangements will be carried out, with special stress laid on seeking out lapsed Church members and securing candidates for Confirmation. Emphasis has been laid upon the spiritual side of the work of the Church and the efforts which are being made have been in the direction of presenting the Gospel to others in such a way as to make it appeal to their interest and participation.

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### Next Month

IN THE SPIRIT OF MISSIONS for April: Bishop Burleson's official visit to Honolulu, and his airplane flight, "on wings to Eden."



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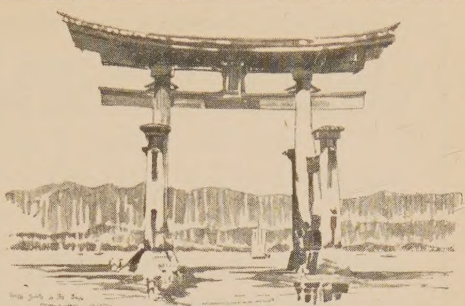


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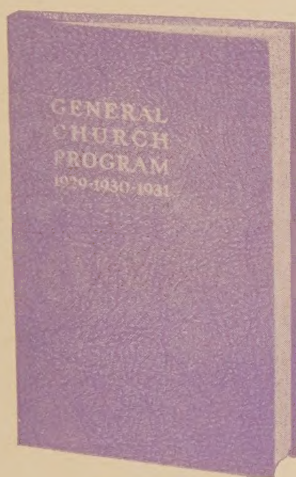
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